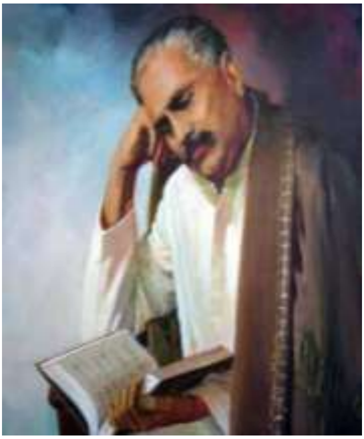
Emerson and Iqbal





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بسم الله الرحمن الرحيم

Contents:

Dedicated to my daughter ***Amina Ali*** *for helping me in writing this book and to* ***Nida*** *and* ***Jaffer Haider*** *for being the first readers*

CHAPTER-1

Emerson and Iqbal

INTRODUCTION

Ralph Waldo Emerson, the nineteenth century American sage and writer, exerted a tremendous influence on the literary scene, especially in America. There are many facets of his influence. He was a scholar who was looked upon as an awakener of American democracy. He was as an artist, a religious scholar, a poet, a visionary and a philosopher. However, besides these dimensions to his personality, there are other significant angles of his contributions which need to be examined.

The world has now assumed the form of a global village and favors a liberal outlook towards things. Philosophers like Bertrand Russell were against dogmatism and favored an empirical approach towards solving the problems of life. The Western world shuns fanaticism, terrorism and dogmatism and wants to promote justice, tolerance and democratic ideals. However, in its search for solutions for a better world to live in, there is a lot to be rediscovered and reinterpreted and Emerson is one such sage who gives us a direction.

Much of Emerson's spiritual insight comes from the readings in Eastern religions, especially Hinduism, Confucianism and Islamic Sufism. He was a Unitarian and believed in the oneness of God, and as such was opposed to the concept of trinity, which is one of the cardinal doctrines of Christianity.

His notion of the 'cosmic over-soul' and the personal experience in religion, also the doctrine of 'Compensation' indicate a strong mystical dimension in his personality.

Allama Iqbal, who emerges as a twentieth century scholar of the subcontinent, has certain philosophical features that bear a striking similarity to Emerson's outlook. Both of them believe in the necessity of a strong faith in God but they have their reservations about the conventional and dogmatic aspects of religion. They are great humanists with a strong belief in the potential greatness of man. Emerson believes in self reliance and lays great value on the individualized self and Iqbal also sets great store on self actualization which he gives the name of 'khudi'. Both believe in intellect and intuition at the same time, as methods of approaching Reality. In the final analysis, both are mystics and that is their common meeting ground- a religious attitude that transcends geographical boundaries and captures the universal spirit of obedience to a benign Creator who is interested in the growth and development of mankind. However, there are areas of divergence which mainly spring from different cultural backgrounds and ground realities of the Age in which they lived.

This book has six chapters. The first is introductory and expository in nature. The second discusses the concept of Mysticism both in the East and the West. Christian mysticism, Hindu mysticism and Muslim Sufism remain the focus of attention in this part. The third takes into account the life, works and philosophy of Emerson. The fourth gives a broad over-view of the life and works of Iqbal with special reference to his philosophy and the impact it had on the Muslims of the subcontinent in particular and on others in general. The fifth discusses the similarities and dissimilarities in their views by

taking into account some selected works of the two writers. The sixth constitutes the conclusion.

It is hoped that this dissertation would help in enhancing a better understanding of Emerson and Iqbal, in the context of the sharp religious and cultural divide that the world faces today and it may prove helpful in promoting a better understanding between the Western and the Muslim world. After all, as human beings we have some commonly shared beliefs and aspirations, which transcend geographical boundaries.

The present study hopes to underline that- wisdom and mysticism, as well as, common humanity are the concerns of all sages and that there is much common ground in the various cultures of the world, especially among the Western writers and the Eastern writers. For that reason a sample study is being conducted in which the views of Emerson and Iqbal are being juxtaposed to highlight that wisdom and faith cut across geographical and cultural boundaries and establish the oneness of humanity in their search for a spiritual interpretation of the universe.

The comparative study of Emerson and Iqbal is a very vast subject and in order to restrict the length of the treatise many areas have been left out. Areas such as detailed history of Mysticism, in depth analysis of the influences upon the two writers, and the full range of their works have not been dealt with at length. The salient ideas have been picked up and the finer shades have been left out. The issue of Emerson’s popularity in modern times has also not been addressed.

In order to delimit the study and to make it more specific, in the chapter on Comparison, two essays of

Emerson: ‘On Self Reliance’ and ‘Nature’ have been picked up for incisive study. In case of Iqbal, his lecture on ‘’ The Reconstruction of Religious thought in Islam’ has been picked up for careful scrutiny.

The sources that have been drawn upon in this book are basically primary sources. The works of the writers have been studied in original. The Persian component of Iqbal has been studied with the help of translation available in Urdu as well as English. Views of critics and admirers have been included as secondary sources.

Comparison between Emerson and Iqbal has been the primary focus in this book and this makes it a fairly original work, for in the wide gambit of comparisons between Iqbal and various Western writers no detailed comparison between Emerson and Iqbal is available. Some incidental references between Iqbal and Emerson have been touched upon in *The Flame of Sinai* by Sheila Mc Donough and *Iqbal and his Contemporary Western Religious Thought* by Dr. Maruf. Other notable comparative studies that are available are *Iqbal and Goethe* by M.Ikram Chugtai and *Kiekergard and Iqbal* by Ghulam Sabir. Then there is lot of material available on Iqbal and Rumi. But not much material is readily available in the comparative context on the two, except for a very useful Urdu article on ‘Emerson and Iqbal’ by Professor Syed Iftikhar Hussain which appeared in The Journal, ‘Iqbal Review,’1989. There is a comparative study on the poetic art of T.S Eliot, Rumi, Keats and Emerson, by Iftikhar Shafi, entitled *The Concept of Creation in Art and Sufism*, which has a limited relevance to this study; however some help has been taken from that dissertation.

In the comparison between Iqbal and Emerson, inferences have been drawn by studying some of their works and by juxtaposing some of their ideas so that a clearer picture emerges. The second part of this comparative study aims at narrowing the gap between the East and the West. This is not an original idea and much work has been carried out directly and indirectly both in the context of the colonial and post colonial literature. The prominent works in this direction include E.M. Foster's *Passage to India*, Rudyard Kipling's *Kim* and very lately the works of Edward Said, especially, *Orientalism* and *Culture and Imperialism*. The conclusions that Edward Said has drawn are that a dialogue and shared perceptions are possible if the West stops thinking about the ruled as inferior and backward. Similar conclusions have been drawn in this dissertation, that in order to bridge the cultural gap between the Chritian West and the Muslim East, more tolerance on the part of the Muslims and less highhandedness and arrogance on the part of the West and the USA in particular has to be demonstrated. Long outstanding political issues, like The Kashmir issue, the Palestinian issue, have to be resolved and the United States, in the words of Edward Said has to stop acting as a 'dishonest broker,' in the Middle East peace process.

This dissertation is a work in continuum with the conviction, which visualizes that humanity in its evolutionary march would ultimately narrow down differences and accept universal brotherhood as a way of life, if not in the near future, at least in the distant future. We can hope to bypass the present political divide by creating better intellectual harmony and understanding among a certain educated cross section of our divergent

societies by highlighting a mystical, intellectual and rational approach to resolving of differences. They in their turn can influence public opinion and prepare the ground for a political revision of ideas. This is practical as can be envisaged by the growing resentment in the West and the U S A against the War in Iraq. The speaker of the American Parliament, Nancy Pelossi's recent visit to Syria is an indication that there are many in the States who think that use of force is not the only option and steps can be taken to resolve issues peacefully and that the climate of mistrust can be replaced by one of trust and amity. The West at present is prejudiced on the one hand against the Muslim world; their media is doing a lot to fuel anti-Muslim feelings and at the same time it is overtly empirical in its approach and needs to cut down on its rationalism by blending it with mysticism and intuition.

When we study Emerson we find him quoting the Eastern scholars. In his essay on 'Self Reliance' he quotes Hazrat Ali. When we look at Iqbal we find:

'There is an interesting admission by Iqbal about himself in his notebook entitled 'Stray Reflections.' This notebook was compiled in 1910. In one of the notes while reflecting on the poets who have influenced him during his formative period, he remarks that Wordsworth saved him from atheism in student days. An analysis of this remark is important for two reasons. First, it reveals the questioning and searching nature of Iqbal's mind and second that he was not confined to the generally accepted narrowness of his own tradition.[1]

Both Emerson and Iqbal had an eclectic approach, they were not confined to their own specific traditions, both were analytical and objective in their approach and in

this sense they were modern in their outlook. In other words they were seekers of truth who were ready to embrace reality from what so ever source it originated.

They had the vision of bards who composed poetry and wrote prose in order to convey a message. Thus Iqbal wrote:

“In poetry, literature for the sake of literature has never been my aim. There is no time left to me to attend to the delicacies of art. The purpose is to revolutionize modes of thinking.”[2]

This statement was written by Iqbal in a personal letter a few years before his death. Obviously this was the mission of his life and he remained committed to it till his death. The same note is echoed by Emerson in various statements about his role as a poet. Obviously both used poetry as a means of influencing the minds of their readers.

Iqbal was against ‘sleep inducing poetry’ and believed that poetry should revolutionize thought. In ’The Stray Reflections’, Iqbal writes;

> ‘The value of everything must be determined in reference to its life yielding capacity. The highest art is that which awakens our dormant will force and nerves us to face trials of life manfully. There should be no opium eating in art. Art for the sake of art is a clever invention of decadence to cheat us out of life and power.’

A fine comparison of Iqbal and T.S Eliot has been carried out by Alia Saleem in her treatise: *A Comparative Study of the World views of Muhammad Iqbal and T.S.Eliot.*. She has basically delimited her

work by confining herself to two major works of the two writers namely: *Wasteland and Javid Nama* and what she has said for the two, I venture to apply it on Emerson and Iqbal 'If combined, their mutual cry may lead to a redemptive solution of the twentieth century problems of man.'[3]

Both Emerson and Iqbal believed in originality. According to Iqbal if life is to be truly called life, then blind imitation needs to be avoided as a 'forbidden stance.' [4] Life, if lived dynamically offers newer avenues every moment. Otherwise it may become dull and boring resulting in nervous breakdowns, Nietzsche in the *Javid Nama* says:

> Life has no desire for repetition
> Its nature is not habituated to repetition,
> Beneath the sky, reversion is unlawful to life

Many studies have been carried out on Iqbal and there have been a lot of comparative studies too. Dr Muhammad Ma'ruf writes: [5]

> 'It has been quite in vogue to undertake a study of the thought of Allama Iqbal vis-à-vis the systems of such philosophical elites as Nietzsche, Fichte, Schopenhauer, Bergson, Dante, Goethe, and others and this has produced some creditable literature both at home and abroad.'
>
> He adds, 'There can be no denying the fact that these comparative studies have definitely added to our comprehension of Iqbal's thought also' [6]

Dr Maruf commenting on the richness of Iqbal's thought says:

> 'What is worth noting, Iqbal can hardly be accused of plagiarism when his thought shows affinity with as many as about a hundred thinkers- no one can copy or plagiarize the thought of such a company of thinkers, belonging to such a large variety of shades and schools of philosophy, having very little in common. This shows how rich and pervasive Iqbal's thought is, and how modern it could be.'[7]

This is exactly the point that I have tried to make in the next chapter 'On Mysticism' - that all mystics think alike and one enduring feature of mysticism is its universal appeal and the similarity of experiences and thoughts that mystics have. Here I would like to mention that Iqbal was against 'mullahism' and also against such mystics and Sufis who did not conform to his ideals of dynamism and constant struggle and action, against those forces which deprive man of his freedom and engender in him passivity and repose.He was in favor of originality and creativity.

The famous German poet Goethe in one of his conversations in 1810, said:

"Men continue to be creative in poetry and art only so long as they are religious."

Nicholas Berdyaev, writing in *the Meaning of the Creative Act ,1955* said:-

"Man's chief end is not to be saved but to mount up in creativity. For this creative upsurge salvation from sin and evil is necessary." [8]

Creativity and the personality growth are directly related to each other. Most famous people, who left their

impressions on time, were creative masters in their fields. The growth of a believer, however, is rather more comprehensive than the others. The Quran broadens the scope of creativity through the cultivation of strong faith and right kind of educative process. Iqbal refers to this state, in which the ascendancy becomes the prerogative of man:

"The stars tremble in their courses over man's upward march
Lest this fallen star should become the perfect moon"

In another account of creativity he impresses upon the traveler on the road to perfection:-

"Pass beyond the intellect post. It merely lights the way, it is not the goal."

Again this message runs:-

"Intellect is but a chain shackling the feet of this Age.
Where is the restlessness of the spirit that is mine"[9]

The poet of the East, Allama Muhammad Iqbal in one of his letters addressed to K.G Saiyidain on 21 June, 1936 wrote:-

"Time is a great blessing. While it kills and destroys, it also expands and brings out the hidden possibilities of things. The possibility of change is the greatest asset of man in his present surrounding."

In his book Z *arb-e-Kalim* he says:-

"Man of vision, it is good to have an eye for the beauty.
But the eye that perceives not the Reality has no vision." [10]

The most unusual thing which has happened to the Muslims over centuries now is that they didn't interpret the Message to a creative use. Instead, they imitated the

West and secured themselves in it, too far. In *Javed Nama*, Iqbal gives the true picture:

> "The East in imitating the West is deprived of its true self. It should attempt, instead, a critical appraisal. The power of West springs not from her music; nor from the dance of her unveiled daughters. Her strength comes not from religiosity, nor her progress for the adoption of the Latin script. The power of the West lies in her Arts and Sciences; at their fire, it has kindled its lamp." [11]

So we find in Iqbal a desire to learn from the West and in Emerson, too, we find the desire to learn from the East. Such tolerance and humanity is the requirement of the present Age which is confronted by challenges of terrorism and backwardness on the one hand and intellectual, racial superiority and technological arrogance on the other hand.

An understanding can however be achieved if the West decides to show more openness towards the Muslims. In the words of Edward Said:[12]

> 'It is more rewarding and more difficult to think concretely and sympathetically about others than only about 'us'. But this also means not trying to rule others, not trying to classify them or put them in hierarchies, above all, not constantly to reiterate how our culture or country is number one, or not number one, for that matter. For the intellectuals there's quite enough of value to do without that.'

CHAPTER-2
MYSTICISM

The Concise Oxford Dictionary defines a mystic as 'One who believes in spiritual apprehensions of truths beyond the understanding'.

Two facts about Mysticism, whether it belongs to the East or the West, are strikingly noticeable. Caroline Spurgeon in her book, Mysticism in English Literature writes:

> 'In the first place, it is the leading characteristic of some of the greatest thinkers of the world- of the founders of the Eastern religions, of Plato and Plotinus, of Eckhart and Bruno, of Spinoza, Goethe and Hegel. Secondly no one has ever been a lukewarm, an indifferent or an unhappy mystic. If a man has this particular temperament, his mysticism is the very Centre of his being; it is the flame which feeds his whole life and he is intensely happy just so far as he is seeped in it.'[1]

Besides these two features, there are some other equally important features. They have a strong conviction and faith in God, love for mankind and the desire to work for the betterment of humanity. Besides these, experiences of rich insight and the belief that you are in the presence of God are keynotes of mystical experience.

The difference between the average believer and the mystic is well illustrated in one of the couplets of Iqbal: [2]

Asked ‘What is the religion of the commoner’, said’ heard
Asked ’What is the religion of the mystic’, said ‘experienced’
The question arises how this passion works itself in man. When man realizes that his spirit is a part and particle of God, he is drawn towards the Creator.
The spiritual approach is based on the postulate that we must be godlike if we are to know what God is like.

> ‘Like is known only by like and the condition of all knowledge is that the subject should become like to the object. So that to the mystic whether he be philosopher, poet, artist or priest the aim of life is to become like God and to attain union with the Divine. Hence for him, life is a continual, a ceaseless aspiration and Reality or Truth is to the seeker after it a vista ever expanding and charged with ever deeper meaning.’[4]

Islamic Mysticism

In Islam, Mysticism is normally referred to as Sufism. The origin of the word is either from ‘soof’ or wool or to ‘safa’ from ‘ashab-e-safa’. It has its foundation in sincerity, both in conduct and in intention and its ultimate aim is communion with Allah and attainment of His pleasure. The study of the Quran and the Hadith and the practical life of the Holy Prophet, provide unmistakable support to this reality.
By their habit of taking simple food and wearing coarse garments or wool (soof), they were known as Sufis and the branch of Faith pertaining to their way of life became Sufism. In the Holy Quran it has been referred

to as ‘Taqwa’ (piety), ‘Tazkiah (purification). ‘Kashiat Allah (fear of Allah) and in the Hadith as ’Ehsan’ which has been regarded as the essence of Faith. [5]

There are two distinct facets of prophet hood and both are equally important as enunciated in the Holy Quran;-
‘Verily Allah hath shown Grace to the believers by sending unto them a Messenger of their own, who recites unto them His revelations and causes them to grow in purification and teaches them the Scripture and wisdom’’-3:164
The first that is the external or the outward aspect pertains to the recitation of the Scripture, its teaching and exposition; the second, the internal, pertains to the inward purification. [6]
It must be remembered that all these attainments emanate from the same fountainhead, the Book and the Sunnah, which constitute the only connection between Allah and His faithful believers. The Holy Quran clearly states:-
‘Say (O Muhammad, to mankind): if ye love Allah , follow me, Allah will love you’ 7:31

Postulate of Sufi knowledge

Sufism deals with the ‘states of its votaries but not the states themselves.’ From this point of view its subject matter is the particular conduct which either falls short of or results in the nearness to Allah. For example, the postulate of medical science is the human body, its well being and disorders and not the body itself. So in the Sufi knowledge the state of its devotees will have to be examined with reference to its nearness or otherwise.

Definition of Sufi Knowledge and its Purpose

> 'Sufism is that knowledge which leads to the discernment of states of internal and external build-up, purification of souls and purgation of morals to help attain eternal salvation, Soul reformation and Allah's pleasure and Gnosis. Its postulate is the purification, purgation and build-up of the inner self while its ultimate purpose is the attainment of eternal bliss.'[7]

What is not Sufism?

> 'Kashf' and 'karamat' are no criteria for Sufism, which is neither an avenue for prosperity in commerce nor hocus pocus nor talisman trading, nor a means of winning cases in the courts of law. Sufism also has nothing to do with prostration on the tombs, provision of mantles or kindling of lamps thereon. To predict the future is not Sufism either. To call the 'Aulia' in absentia or regard them as having control over deliverance from suffering for all mankind is not Sufism.'

It is not a warrant that a single 'Tawajjuh' of a mentor will edify and enlighten a disciple and saddle him to the straight path without endeavor and due regard to the Prophet's sunnah.. Neither veracity of Kashf and ilham in the process is guaranteed nor are ecstasy, trance, dance and music Sufism.

In connection with Sufism 'Ehsan' is very vital:

> ‘Gabriel asked about ‘Ehsan’. The Prophet explained: ‘Worship Allah as if you see Him, for if you see Him not He sees you’.[9]

The prophets were sent for three purposes:

- To correct beliefs
- To reform human conduct
- To imbue sincerity in both

The fundamentalists meet the first aspect; the jurists the second and Sufis the third.[10] This hadith also expounds three branches of knowledge. Firstly beliefs- which is the scholastic philosophy. The second is commands and prohibitions and the understanding of these; observance of these lead to good conduct; this is fiqah. The third pertains to inner manifestations and contemplation which is Sufism and this requires sincerity.

> “The attainment of knowledge termed as Ilm -e-Laduni (knowledge from His Presence) by the Sufis is obligatory, for its fruits are cleansing of the heart from its wayward impulses and its absorption in perpetual observation, purification of soul from moral ailments like arrogance, conceit, jealousy, love for wealth and status, weariness in Divine worship, sensuality, cant etc; and in their place attainment of high moral virtues e.g.; conversion, acquiescence to the will of Allah, gratitude, fortitude etc; is essential.’[11]

There is no doubt that the said moral ailments are for a believer, deadlier than the sins he commits with his physical body while the virtues listed above are of greater significance than “namaz”, fasting, and ”zakat”

because any kind of worship devoid of sincerity is of no consequence; and it is this sincerity which is the other name of Sufism.

> 'Sufism and the mystical path are proved from" Tawatar" (continuity) of a large group of righteous men, unparalleled in their erudition and conduct, piety, asceticism and fear of Allah. To agree on an untruth is well nigh inconceivable for such a group.' [12]

The Sufis are those who outstrip other believers due to their sincerity. The Holy Quran mentions this group:

> "Then we gave the scripture as inheritance unto those whom we elected of our bondsmen. But of them are some who wrong themselves and of them some are lukewarm and of them are some who outstrip through good deeds by Allah's leave. That is the great favor." 35:32.

Sufism depends on inner purification and that means purifying the heart or 'Qalb'. The Prophet said: 'There is a lump of flesh in the human body on which depends its health or indisposition. Hearken, that lump is the Qalb".[13]

The Holy Quran says:

'But Allah hath endeared the faith to you and hath beautified it in your hearts". 49:7

The Qalb in the Quranic sense appears to be the residue of feelings as well as that of perception, for the Quran says:

'And they have hearts wherewith to perceive' 22; 46

So the crux of Islamic mysticism is strong faith in Allah and the prophets, a purified heart, sincerity and the strong desire to do good deeds. There is no asceticism in Islam and one is expected to lead a normal life within the bounds of the 'shariah' or the Islamic law.

Next we discuss Hindu Mysticism. The main source of Hindu mysticism is in their sacred books:

Hindu Mysticism: The 'Upanishads' are considered the holy scriptures of the Hindus. Generally their origin dates to the eighth century B.C. Some were compiled later. The 'Upanishads are 108 in number, out of these in the estimation of Shiri Shanker Acharia eleven are important, later he added four more. Dr Radha Krishan added three more making the total 18 in number. He translated these in the English language. [14] Prince Dara Shikoh in 1656 A.D. translated 52 of the Upanishads into Persian language. In 1808 it was translated into German language. [15]

'Upanishad' literally means sitting respectfully before someone. The spirit of the Upanishads is to attain gnosis of God. The essentials of these teachings are;

1. Gnosis of God is the ultimate question both in religion and philosophy.
2. In this world, the Ultimate Reality is God and He is one.
3. Gnosis is revealed through revelation.

'Through Gnosis one gains contentment of heart and eternal bliss.'[16] Some other important teachings include:

Gnosis of God is totally a blessing from God; no one can attain it on his own.

Live in this world but don't get attached to it.

The real enemies of man reside within him. They are: Ego, anger, greed, lust and acquisitiveness

When man acquires Gnosis he becomes a Brahmin and in the process he acquires four qualities: contentment, courage, obedience and the desire to serve others.

God grants a vision of his majesty to only those who aspire and strive to gain his proximity.

One can hope to gain his proximity through:
Self control, Sacrifice, Kindness, Remembrance, Struggle and Meditation.
Fortunate is the one who gains proximity during his life and the one who does not, is indeed unfortunate.
If you desire to meet God sit in the company of those who love Him.

Christian Mysticism

In essence Christian mysticism is like Islamic mysticism but it is different in many ways also. For example, in Islamic mysticism there is no concept of celibacy, whereas in Christian Mysticism, mostly the practitioners went in for celibacy, as is evident from the practice of priests and nuns of not getting married. Again in Islam there is no room for ascetic withdrawal. Apart from these major differences there is a note of commonality as far as sincerity of belief, and sincerity of intention is concerned. The Christian saints and mystics also were committed to the service of mankind. In this connection Caroline Spurgeon while deliberating upon the difference comments:

> The fusion of Eastern mysticism with Christianity finally brought about the great change which constitutes the difference between Eastern and Western mysticism, a change already foreshadowed in Plato, for it was in part the natural outcome of the Greek delight in material beauty, but finally consummated by the teachings of the Christian faith. Eastern thought was pure soul consciousness, its teaching was to

> annihilate the flesh, to deny its reality, to look within, and so to gain enlightenment. Christianity, on the other hand, was centred in the doctrine of the Incarnation, in the mystery of God the father revealing Himself in human form. Hence the human body, human love and relationships became sanctified, became indeed a means of revelation of the divine, and the mystic no longer turned his thoughts wholly inwards, but also outwards and upwards, to the Father who loved him and to the Son who had died for him. Thus, in the West, mystical thought has ever recognized the deep symbolism and sacredness of all that is human and natural, of human love, of the human intellect, and of the natural world. All those things which to the Eastern thinker are but an obstruction and a veil, to the Western have become the very means of spiritual ascent.[17]

Caroline Spurgeon while differentiating between Eastern and Western mysticism, does not seem to take Islamic mysticism separately. She seems to mix up Hindu mysticism with Islamic mysticism. When she talks about Eastern mysticism, she is essentially talking about Hindu mysticism. In Islamic mysticism there is no ban on celibacy, nor are pleasures of the flesh denied so long as they fall in the category of the legitimate.

Different roads leading to Allah

‘There are’, says Plotinus different roads by which God can be approached. The love of beauty which the poet exalts;’ in Islamic tradition this a road which is clearly identified. Allah says ‘I am beautiful and I love beauty.’
Other roads that are worth noting are those of Love, Devotion, Prayers and a respectful attitude; of Knowledge, Wisdom; Courage, love for humanity, Justice , Truth, Generosity, strength of character and nobility of disposition. To this list can be added other avenues of approach.
In the words of Plotinus: ‘These are the great highways conducting to that height above the actual and the particular, where we stand in the presence of the Infinite who shines out as from the deeps of the soul.’
Most of the writers who are mystical in thought can be grouped in five main groups according to the pathways by which they have seen the vision- namely: Love, Beauty, Nature, Wisdom and Devotion.

Vision of Reality

All mystics have another thing in common, they have experienced Reality. They have felt it and therefore are convinced of it. This vision of Reality which different men and women have experienced is amazingly similar, transcending geographical boundaries and cultural divides. The mystics would never hold the audience they do hold, were it not for the fact that the vast majority of people have in them what Henry James calls ‘the mystical germ’ in them.

In the beginning these experiences are intermittent and are felt as glimmerings of that secret power which later matures into sustained vision. This vision is composed of two notes in particular, namely: harmony and joy.
In mysticism reasoning is suspended before belief.
Belief comes first and reasoning later. Thus in the Holy Quran it is stated:

Alif Laam Mim. This is indeed a book in which there is no doubt. It is a guide for the righteous.

It is put in the “Theologia Germanica”-“he who would know before he believeth cometh never to true knowledge.”

Symbolism

The mystics in order to share their experiences employ the language of symbolism and they derive inspiration from mythology.

“This necessity for symbolism is an integral part of the belief in unity; for the true essence of true symbolism rests on the belief that all things in Nature have something in common, something in which they are really alike.”

Thus falling leaves becomes a symbol of human mortality. Ascending a ladder becomes a symbol of progress, human love becomes symbolic of divine love.

In order to be a true symbol, a thing must partly be the same as that which it symbolizes. Every truth apprehended by finite intelligence captures the husk of a deeper truth and symbolism enables us to go into a deeper apprehension of it.

All aspects of life yield a symbolism of their own. In

the light of this, nothing is trivial in this world. Blake has crystallized this feeling in the following lines:

To see a world in a grain of seed
And a heaven in a wild flower
Hold infinity in the palm of your hand
and eternity in an hour.

True mysticism is an experience, a felt experience. In its highest reaches it is the supreme adventure of the soul which is best described in the words Plotinus: "The flight of the alone to the Alone."

Summing up

Having briefly surveyed the essentials of mysticism in Christianity, Islam and Hinduism one finds that the underlying current in all these movements is belief in one God, sincerity, purification of heart and the desire to serve humanity. One can achieve these ends by right thinking, right actions, by sincerity of intentions, through prayers, meditation, sacrifice and by continuing the efforts despite all odds; in other words, persevering in pursuing goodness in the face of pressures and resistances. This simple ethical conduct lies at the root of all mystics and this manifests itself in the characters of both Emerson and Iqbal and this constitutes the starting point of the comparative study of the two.

CHAPTER-3
RALPH WALDO EMERSON

Ralph Waldo Emerson was the towering figure of his era. The address that he delivered in 1833 at his alma mater, the Harvard Divinity School made him unwelcome at Harvard for thirty years. In it Emerson accused the church of acting “as if God were dead” and of emphasizing dogma while stifling the spirit.
Emerson believed in intuition and flexibility and avoided building a logical intellectual system. However, he strongly calls for the birth of American individualism inspired by Nature.
Most of his major ideas include;

- The need for a new national vision.
- The use of personal experience
- The notion of the cosmic over-soul
- The doctrine of compensation

These are suggested in his first publication “Nature,” 1863. This essay opens:

> ‘Our age is retrospective. It builds the sepulchers of the fathers. It writes biographies, histories, criticism. The foregoing generations beheld God and nature face to face, we through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have poetry of insight and not of tradition, and a religion by revelation to us and not the history of theirs? Embossed for a season in Nature, whose

> floods of life stream around and through us, and invite us by the powers they supply, to action proportional to nature, why should we grope among the dry bones of the past? The sun shines today also; there is more wool and flax in the fields. There are new lands, new men, and new thoughts. Let us demand our own works and laws and worship.'

Popularly known as, The Sage of Concord and the intellectual center of the American Renaissance, Ralph Waldo Emerson, embodied the finest spirit and highest ideals of his age. A thinker of bold originality, his essays and lectures are models of clarity, style, and thought, which made him a formidable presence in 19^{th} century American life.

Born on May 3, 1803, in Boston, Waldo, as he preferred to be called, was educated at Boston Latin School and at Harvard College. Following in his father's footsteps, Emerson was ordained a Unitarian minister in 1829, but he experienced a religious crisis after the death of his first wife, Ellen Tucker, to whom he had been married only eighteen months. Resigning from the Second Church and journeying to England in 1832, he became friends with Carlyle, Coleridge, and Wordsworth, and began to formulate his transcendental faith.

Returning to America in 1834, Emerson began a new career as lecturer. The subsequent few years proved very traumatic. His brothers Edward and Charles died in

quick succession. He remarried in 1835. From his second wife, Lydia he had two sons and a daughter. His first major essay, Nature was published in 1836.

One by one throughout the remaining three and a half decades of his productive, disciplined life in which he lectured extensively and continued to write seven more major works, Emerson faced the departure of those close to him with stoic faith. He suffered another blow in 1872, when the house where he and Lydia had lived for thirty-seven years was burnt. To relieve his depression, Emerson's friends arranged for him to travel abroad in 1873, while they raised the funds and oversaw the rebuilding of the house and the reconstruction of his library—a gift they presented to Emerson upon his return in 1873. There he lived quietly until his death into his seventy-ninth year, struggling with a waning memory, but persevering with his daughter's help, in editing his papers and publishing his last two volumes, 'Parnassus' and 'Letters and Social Aims.'

On April 27, 1882, the great thinker died of pneumonia. Concord shrouded itself in black, and prepared for mourners who came from far and near to attend his burial.

He gathered around him a circle of poets, reformers, artists, and thinkers who helped define a new national identity of American art. With their help he expounded his views on the mystical harmonies of man and nature, the perfectibility of the human spirit, the unity of the human soul with the Divine .He emphasized upon the values of non-conformity, intellectual and spiritual

independence, self-reliance, and ideal friendship. Emerson emerged as a committed and tireless crusader for peace and social justice, a supporter of educational reform. He emerged as a patron and guide of those who flocked around him. He gave Walt Whitman full support when others seemed to reject him. Emerson's writings combine passion with a purity of prose. With Margaret Fuller he founded 'The Dial', which published Transcendentalist literature from 1840-1844. Between 1837-1844, he published his most famous works, 'The American Scholar,' 'The Divinity School Address,' and two volumes of Essays..

Ralph Waldo Emerson, defines the Transcendentalists:[1]

> "The Transcendentalist adopts the whole connection of spiritual doctrine. He believes in miracle, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration, and in ecstasy."

He further adds:

> "It is well known to most of my audience, that the Idealism of the present day acquired the name of Transcendental, from the use of the term by Immanuel Kant, of Konigsber, who replied to the skeptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas, or imperative forms, which did not come

> by experience, but through which experience was acquired; that these were intuitions of the mind itself; and he denominated them Transcendental forms. The extraordinary profoundness and precision of that man's thinking have given vogue to this nomenclature, in Europe and America, to that extend, that whatever belongs to the class of intuitive thought is popularly called at the present day Transcendental…"

In the words of Ralph Waldo Emerson, "We will walk on our own feet' we will work with our own hands; we will speak our own minds…. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."

His philosophy revolves around certain basic concepts which need to be understood. These are:

- Difference between Reason and Understanding
- Emanation
- Immanence
- Theory of the fall and recovery of man

In 'The Transcendentalist', he distinguishes idealists from materialists. Materialists are those who rely only on senses; who mainly rely on logical thinking..

Emerson called those ideas whose origin was from sensation as based upon Understanding and those which were based on intuitions as Reason.

In "Discipline" of Nature, Emerson writes that Nature is a discipline giving man lessons which "educate both the Understanding and the Reason"

'If man looks at the world with his Understanding only, he will tend to believe in the absolute existence of nature where objects in the physical universe are seen as ultimate. If, however, man looks at the world with his Reason, he will see nature permeated with the higher knowledge of source and cause of nature.'[3]

"If man had Reason only, he would live in a world of eternity, of the love of Beauty and Goodness, and in a conviction of the universal superiority of the right and the True; he would be an absolute idealist, one who takes his departure from his consciousness, considering the world as an appearance''.[4]

Clearly Emerson believes in the existence of both worlds, mystical and sensuous. Since he asserted in "Discipline' that Nature teaches us lessons "educating both Understanding and the Reason," his idea of experience ("Discipline") clearly involves both worlds.

Compare this with Iqbal's concept:

> "The Quran recognizing that the empirical attitude is an indispensable stage in the spiritual life of humanity,

> attaches equal importance to all the regions of human experience as yielding knowledge of the Ultimate Reality which reveals itself in symbols both within and without. One indirect way of establishing connections with the Reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense perception; the other way is direct association with reality as it reveals within."[5]

The 'heart' is a kind of inner intuition or insight which brings us into contact with aspects of reality other than open to sense perceptions.'

'Emanation' is one of the key words in Emerson's philosophy. Probably he was influenced by Plotinus in his theory of emanation. The root meaning of emanate is to flow out, and Plotinus used the metaphor of emanation to explain the creation and nature of the world. As Coplestone says: 'The world issues from God or proceeds from God by necessity, there being a principle of necessity that the less perfect should issue from the more perfect. It is a principle [emanation] unfolding itself, as a seed unfolds itself the procession being from an undivided source or principle to a goal in the universe of sense".[6]
So, in Emerson's 1836 epigraph, nature is described as "the last thing of the soul," the last emanation from God. Since Plotinus saw the emanation process as radiation of light this emanation gradually grows dim until it comes to total darkness; matter itself, is seen as the privation of

light. Plotinus's metaphor of emanation should also illuminate what the poet says at the end of Nature: 'Nature is not fixed, but fluid. Spirit alters, moulds, makes it. The immobility or bruteness of nature is the absence of spirit; to pure spirit, it is fluid, it is volatile, it is obedient…" So, with this principle of emanation in mind, we can understand the neo platonic suggestion in the Nature essay: in "Language" we read that "Spirit is the Creator. Spirit hath life in itself. And man in all ages and countries, embodies it in his language, as the Father." The religious implication of this is strong in Plotinus:" Truly the words of counsel 'Let us flee to our own fatherland,' might be uttered with a deep meaning. The Fatherland to us is that place from where we came; and in that place is the Father.

"In The Holy Quran in Surah Al-Aaraf' the collective address to the spirits of all human beings, in the words – 'Am I not your Lord' rings the tone of 'we are of the Lord and we return to Him".
This brings us to the question of man's place in this scheme of emanations." Individual human souls proceed from the World-soul, and like the Worlds-soul they are subdivided into two elements… a higher element which belongs to the sphere of 'Nous' or spirit and a lower element, which is directly connected with the body. The soul pre-existed before its union with the body, which is represented as a fall, and survives the death of the body. Because of this union with body, the soul is contaminated and must work through an ethical ascent toward union with the One. The process of ascent involves man working himself free of dominion of the body and the senses, rising above sense perception, into

union with Nous, the final stage being a mystical union with God or the One.

The Holy Quran tells us
'Verily we created man from a product of wet earth; then placed him as a drop in a safe lodging. Then fashioned we the clot a little lump, then clothed the bones with flesh; then produced it as another creation. So blessed be Allah The best of Creators. (23…..Verses 12-14)

When the soul is breathed into the body it emerges as new creation.

This idea of ascent as well as emanation is well illustrated in "The Poet" essay:

> 'Through that better perception he stands one step nearer to things, and sees the flowing or metamorphosis [the emanation]; perceives that thought is multiform, that within the form of every creature is a force compelling it to ascend into a higher form; and following with his eyes the life, uses the forms which express that life, and so his speech flows with the flowing of nature.'

Notice the repetition of the idea of flowing, the root meaning of emanate. In the same essay observe this statement: 'But nature has a higher end, in the production of new individuals, than security, namely ascension, or the passage of the souls into higher forms.'[7]

> ‘The same principle works not only in matter or nature, but also in man: man is fallen because he mistakenly believes he is a creature on the same level as matter. The body is contaminated by matter; man’s salvation consists in his intuition of soul which connects him to the World-Soul or Over-Soul. It is in the sense that “all evil is so much death or nonentity” if we realize that good and life for Emerson are realized in our ethical ascent toward soul. So, “whilst a man seeks good ends, he is strong by the whole strength of nature” – that is, he has moral strength. “In so far as he roves from these ends [the ethical ascent to Over-Soul], man bereaves himself of power…” because the only power is the absolute power of Good. Evil is not a power, it is simply the absence of power.

Emerson returns to this idea in “Experience”: “Sin, seen from the thought , is a diminution, or less, seen from the conscience or will, it is depravity. The intellect names it [sin] shade, absence of light and no essence.’[8]

The idea of the God within. ‘Emerson wished for salvation, but not one within a church, which still held the doctrines of the sovereignty of God, original sin, predestination, election, and revelation through the Bible. He discovered this idea in William Ellery Channing’s sermon “Likeness of God”: ‘A new source of power in God becomes a real being to us in proportion as

His own nature is unfolded within us'. After he resigned his pastorate at the Second Church of Boston, Emerson wrote in one of his journals, "The highest revelation is that God is in every man."[9]

"As a plant upon the earth, so man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power. Who can set bounds to the possibilities of man? Once we inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we learn that man has access to the entire mind of the Creator, is himself the creator in the finite…"[10]

'The key connection is that between individual soul and the World-Soul, or what Emerson calls the Over-Soul. Emerson accepts the idea "that individual souls are bound together in the unity of the World-Soul". There is not only a unity of souls in the Over-Soul, but also a power with but one source, God. Since man is "nourished by unfailing fountains" where he may "Draw at his need inexhaustible power." He does not need to seek the source of authentic religious experience outside himself; he has discovered salvation by revelation of the God within.'[11]

The same idea is reflected by Iqbal

> 'The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual can alone ethically prepare the modern man for the burden of the great responsibility

> which the advancement of modern science necessarily involves and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter.'[12]

This doctrine had wide-ranging implications for students and seekers in Emerson's time. Suddenly the basic Calvinist idea still haunting New England in 1836 of man's helpless dependence on grace (original sin and the depravity of man, unconditional election, and salvation of the elect only) was superseded by the Transcendentalist doctrine of the God within. Consider this passage from Emerson's journal (9 December 1834) [13]

> "Democracy, Freedom, has at its root the sacred truth that every man hath in him the divine Reason, or that, though few men since the creation of the world live according to the dictates of the Reason, yet all men are created capable of so doing. That is the equality and the only equality of all men. To this truth we look when we say, reverence you; be true to thyself. Because every man has within him somewhat really divine, therefore slavery is an unpardonable outrage it is…"[14]

Emerson, a product of American democracy, had discovered the voice of God in every man – not just the elect – and had realized that salvation was available

potentially to every man, not just the chosen few. Salvation opened up to any man who recognized the power of the World-Soul immanent and implicit in his own Soul.

The same idea is poetically expressed by Iqbal in a beautiful couplet [15]

طورِ سینا کو نہ جانیں بے بصر

طور ہے سینہ ترا جانے اگر

The unseeing do not understand the reality of Mount Sinai

your bosom is Mount Sinai if you really understand.

‘With one stroke, Emerson transferred the locus of power in religion from outside (the Church, tradition) to the inside (the God within). He would rely on this idea of immanence in his “Divinity School Address”, opposing the Soul to the Church.’ [16]

Theory of the fall and recovery of man:

> ‘Emerson not only transferred the locus of power in religion from outside man (the Church, tradition) to within him (the God within), thus completing the progression from Calvinism, through Unitarianism, to Transcendentalism, but also shifted his consideration of religious problems from the traditional language of religion to the new language of moral philosophy. So his treatment of the

> salvation of man is not expressed in the usual language (sin, depravity, good works, saving grace, regeneration, and Christ's redemption), but rather in philosophical language derived from Coleridge, Kant, and Plotinus.' [17]

Emerson's answer to the obstacle of the unrenowned Understanding is to satisfy the demands of the spirit. As he wrote, "The best moments of life are these delicious awakenings of the higher powers, and the reverential withdrawing of nature before its God." The obstacle which the Understanding presents is overcome simply by the assertion of the presence of Reason in man, the operation of which mars man's faith in the absolute existence of nature. Man's reliance on the senses and Understanding alone lead to a frustration of his spiritual desires;

Emerson's theory of the fall and recovery of man threw open to the American public the idea of moral change free from external institutions and was suited to the renewed interest in individual moral integrity and the freedom of every man for maximum personal development.

America, the land of freedom, opportunity and progress, inspired in Emerson the thought that his countrymen should utilize all their divine gifts to strive for the noble and lofty ideals of life. This would give America her true status as the champion of human freedom and dignity.

Emerson's love for the American student stemmed from this aspiration of achieving noble and lofty aims in life. He writes in ‘The American Scholar’:

"Our student must have a style and determination, and be a master in his own specialty. But having this, he must put it behind him. He must have catholicity, a power to see with a free and disengaged look at every object. "[18]

In other words, he expected the American student to be a useful individual not only of the American nation but of the world-family in the making.

"The things taught in the schools and colleges," Emerson strongly felt, "are not an education, but the means of education." [19]

‘For a student to be furnished with "the means" is to have thrown upon him the responsibility for continuing to educate himself until at last the finite and the Infinite within and without him are unified into an expanded personality.’[20]

No doubt philanthropy and charity have much to their credit. But most people are unconscious of the great limitations of these two virtues. Being a genuine lover of Truth, Emerson made bold to say: "Philanthropies and charities have a certain air of quackery."[21] Truly few, perhaps none, have imprinted on the tablets of their hearts the great teaching of the Bible:

"When thou doest alms, let not thy left hand know what thy right doeth."

For Emerson, poetry and philosophy were useful disciplines.

> 'Philosophy was a dynamic factor in the shaping of his life. He was a true man of vision, and he used philosophy to sustain his vision and poetry to express it. His life was a happy blend of sublime dreams and creative gestures. He knew no compromise with his ingrained truth: [22]
> "When he [the poet] sings, the world listens with the assurance that now a secret of God is to be spoken." Does this not conform to the Indian definition of the poet as seer? Needless to say, Emerson's high idealism lifted him far above his age.' [24]

Emerson was noted as being a very abstract and difficult writer who nevertheless drew large crowds for his speeches. The heart of Emerson's writing were his direct observations in his journals, which he started keeping as a teenager at Harvard. The journals were elaborately indexed by Emerson. Emerson went back to his journals, his bank of experiences and ideas, and took out relevant passages, which were joined together in his dense, concentrated lectures. He later revised and polished his lectures for his essays and sermons.

He was considered one of the great orators of the time, a man who could enrapture crowds with his deep voice,

his enthusiasm. He attempted, with difficulty, not to join the public arena as a member of any group or movement, and always retained a stringent independence that reflected his individualism. He always insisted that he wanted no followers, but sought to give man back to himself, as a self-reliant individual. Asked to sum up his work late in life, he said it was his doctrine of "the infinitude of the private man" that remained central.

Soul: He explains what he means by the soul and its announcements:

> ‘We distinguish the announcements of the soul, its manifestations of its own nature, by the term Revelation. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life.’ (CW, 2:166)

This belief in the presence and power of the soul is the core of Ralph Waldo Emerson’s religious thought and the vital principle of his entire intellectual achievement.

His doctrine of the soul blossomed into his key works of the late 1830s and early 1840s. Emerson gradually modified his religious stance during his life, instead of the emphasis on ecstatic vision he shifted his importance to moral action as the fundamental end of religious experience. He thus developed a more practical and ethically centered theory of the religious life in

which work and worship, morals and vision, became increasingly synonymous concepts.

Emerson often said that the ultimate Reality lay beyond rational demonstration, even verbal formulation.

“I delight in telling what I think; but if you ask me how I dare say so, I am the most helpless of mortal men."

Like Friedrich Nietzsche, Emerson was unperturbed by the fate of the folk: "In certain men digestion and sex absorb the vital force, and the stronger these are, the individual is so much the weaker. The more of these drones perish the better."[25]

Apparently Emerson did not believe in that kind of democracy where the will of majority prevails; he believed in that kind of democracy where every individual had the right and opportunity to grow and in this way he closely resembles both Iqbal and Nietzsche in their views. He is in favour of that individual who is strong and individual in his approach.

Generally Emerson’s philosophy has been discussed so far, now the main components of his creed are being summed up:

> As a transcendentalist, Emerson spoke out against materialism, formal religion, and slavery. He had sufficient reasons to offend the mass of Americans, most of

> whom considered making money a major purpose in life and church and churchgoing the mainstay of their lives.[26]

Emerson on Sweden borg

Emerson's creed was that of a mystic, therefore some excerpts from his essay on 'Sweden Borg or the Mystic' are cited below so that our understanding of Emerson as a mystic is further crystallized.

Swedenborg was born in Stockholm in 1688. He was a scientist who turned towards intuition and tried to integrate science with theology.

In the opening paragraph of this essay, he talks about the producers, poets and philosophers and then he talks about the moralists and considers them superior of the three:

'But there is a class who lead us into another region, - the world of morals or of will. What is singular about this region of thought is its claim. Wherever the sentiment of right comes in, it takes precedence of every thing else. For other things, I make poetry of them; but the moral sentiment makes poetry of Me.'[27]

He goes on further and quotes from the Quran:

'The atmosphere of moral sentiment is a region of grandeur which reduces all material magnificence to toys, yet opens to every wretch that has reason the doors of the universe. Almost with a fierce haste it lays its

empire on the man. In the language of the Koran, God said, “The heaven and the earth and all that is between them, think ye that we created them in jest, and that ye shall not return to us?" It is the kingdom of the will, and by inspiring the will, which is the seat of personality, seems to convert the universe into a person;’[28]

And in the style of Carlyle which brooks no arguments he says;

‘All men are commanded by the saint. The Koran makes a distinct class of those who are by nature good, and whose goodness has an influence on others, and pronounces this class to be the aim of creation: the other classes are admitted to the feast of being, only as following in the train of this. And the Persian poet exclaims to a soul of this kind,[29]

"Go boldly forth, and feast on being's banquet;

Thou art the called, - the rest admitted with thee."

The privilege of this caste is an access to the secrets and structure of nature by some higher method than by experience. And he adds that at times such men lose their balance and then raises a question.

In the chief examples of religious illumination somewhat morbid has mingled, in spite of the unquestionable increase of mental power. Must the highest good drag after it a quality which neutralizes and discredits it?-[30]

"Indeed, it takes from our achievements, when performed at height, the pith and marrow of our attribute."

This essay on Swedenborg is significant from this angle that though Emerson is considered a staunch advocate of the intuitive approach, which he gives the name of ‘Reason’, yet it is here that he accepts that an over-reliance on it can be misleading. The same idea has been expressed by Iqbal, in one of his verses, where he too expresses distrust of intuition.

صاحب ساز کو لازم ہے کہ غافل نہ رہے۔

گاہے گاہے غلط آہنگ بھی ہوتا ہے سروش۔

It is essential for the minstrel to be always alert

because at times the angel himself is out of tune

Emerson goes on to discuss this distrust by calling it introversion in case of Swedenborg.

‘In modern times no such remarkable example of this introverted mind has occurred as in Emanuel Swedenborg, born in Stockholm, in 1688.’ [31]

He talks about his outstanding career as a scientist and an engineer and then his focus of interest becomes theology.

In 1743, when he was fifty-four years old, what is called his illumination began. All his metallurgy and

transportation of ships overland was absorbed into this ecstasy. He ceased to publish any more scientific books, withdrew from his practical labors and devoted himself to the writing and publication of his voluminous theological works.

He named his favorite views the Doctrine of Forms, the Doctrine of Series and Degrees, the Doctrine of Influx, the Doctrine of Correspondence. His statement of these Doctrines deserves to be studied in his books. Not every man can read them, but they will reward him who can. The thoughts in which he lived were the universality of each law in nature.

The "Animal Kingdom" is a book of wonderful merits. It was written with the highest end, to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body, in the highest style of poetry. Emerson quotes from Swedenborg;

> "Man is a kind of very minute heaven, corresponding to the world of spirits and to heaven. Every particular idea of man, and every affection, yea, every smallest part of his affection, is an image and effigy of him. A spirit may be known from only a single thought. God is the grand man."[32]

Swedenborg’s perception of nature is not human and universal, but is mystical and Hebraic. He fastens each natural object to a theologic notion; - a horse signifies carnal understanding; a tree, perception; the moon, faith; a cat means this; an ostrich that; an artichoke this other;

- and poorly tethers every symbol to a several ecclesiastic sense. Emerson finds all this interesting and in line with his own bent of mind, but he thinks that by restricting himself to the theological sphere alone, Swedenborg has confined himself and fallen short of the task of interpreting symbols. He writes:

‘His theological bias thus fatally narrowed his interpretation of nature, and the dictionary of symbols is yet to be written. But the interpreter, whom mankind must still expect, will find no predecessor who has approached so near to the true problem.’ [33]

He further adds:

‘The vice of Swedenborg’s mind is its theological determination. Nothing with him has the liberality of universal wisdom, but we are always in a church. Swedenborg and Behmen both failed by attaching themselves to the Christian symbol, instead of to the moral sentiment, which carries innumerable christianities, humanities, divinities, in its bosom.’ [34]

Emerson talks about the lack of poetic expression in Swedenborg and calls it his flaw.

Emerson was fascinated by Swedenborg, but he was also critical of his genius. He felt that Swedenborg had overdone himself, but he agrees with him in recognizing that symbolism in Nature has value, that man should lead a life of rectitude and that science and theology need to be interrelated.

Education

Emerson returned to the topic of education late in his career. In “Education,” an address he gave in various versions at graduation exercises in the 1860's, he said :The aim of education is to “keep” the child's “nature and arm it with knowledge in the very direction in which it points.” This aim is sacrificed in mass education, Emerson warns. Instead of educating “masses,” we must educate “reverently, one by one,” with the attitude that “the whole world is needed for the tuition of each pupil. 37

Power

Power is a theme in Emerson's early writing, but it becomes especially prominent in such middle- and late-career essays as “Experience,” “Montaigne; or the Skeptic” “Napoleon,” and “Power.” Power is related to action in “The American Scholar,” where Emerson holds that a “true scholar grudges every opportunity of action passed by, as a loss of power”. It is also a subject of “Self-Reliance,” where Emerson writes of each person that “the power which resides in him is new in nature.” In “Experience” Emerson speaks of a life which “is not intellectual or critical, but sturdy”; and in “Power” he celebrates the “bruisers” of the world who express themselves rudely and get their way. The power in which Emerson is interested, however, is more artistic and intellectual than political or military. In a characteristic passage from “Power,” he states:

‘Power is all around us, but it cannot always be controlled. It is like “a bird which alights nowhere,” hopping “perpetually from bough to bough”. Moreover, we often cannot tell at the time when we exercise our power that we are doing so: happily we sometimes find that much is accomplished in “times when we thought ourselves indolent” [38]

Morality

Emerson's views about morality are intertwined with his metaphysics of process, and with his perfectionism, his idea that life has the goal of passing into “higher forms” [39] The goal remains, but the forms of human life, including the virtues, are all “initial”. The word “initial” suggests the verb “initiate,” and one interpretation of Emerson's claim that “all virtues are initial” is that virtues initiate historically developing forms of life. [40]

Christianity

Emerson finds that contemporary Christianity deadens rather than activates the spirit. It is an “Eastern monarchy of Christianity” in which Jesus, originally the “friend of man,” is made the enemy and oppressor of man. A Christianity true to the life and teachings of Jesus should inspire “the religious sentiment” — a joyous seeing that is more likely to be found in “the pastures,” or “a boat in the pond” than in a church. Although Emerson thinks it is a calamity for a nation to lose the capacity to worship he finds it strange that, given the “famine of our churches” anyone should attend them. He therefore calls on the Divinity School graduates to breathe new life into the old forms of their

religion, to be friends and exemplars to their parishioners, and to remember “that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the vision of principles” [43]

Commenting on the religious views of Emerson as enunciated in the "Divinity School Address" of 1838, Richard Higgins says:

> ‘Emerson pronounced Christianity, as it was then taught and preached, a shriveled husk. (In 1850 he went further, scolding Christian leaders who sanctioned the Fugitive Slave Law: "If this be Christianity, it is a religion of dead dogs.") You have to credit—or commit, for his sake—a man who will tell the Faculty of Divinity to their faces, and in a smallish room, that they are preaching a theological carcass.
>
> Emerson's main mission on July 15, 1838, was to vivify religion, to inject life energy into it, not to destroy it. As a whole, the address is less an attack than a passionate, sometimes arrogant, confession of faith. [41]

Before the discussion on Emerson’s achievements and philosophy is rounded of, it would be pertinent to mention that Emerson’s popularity is not the whole truth. There were many who were skeptical of his

religious views and there were many who considered his philosophy and approach totally unrealistic and unpractical. An example of the type of criticism that he received is given below:

Samuel Gilman in his essay, 'Ralph Waldo Emerson' writes: [42]

'Some of his offensive doctrines, as far as we can comprehend them from his very involved and cloudy paragraphs, appear to be the following.' [43]

'He reduces all revelation to the level of our natural reason, maintaining, in fact, that there is a perpetual revelation going on in the soul of man, of equal authority with the Jewish or Christian.'[44]

He further adds:

> On the whole, we cannot help concluding, that a writer, who seems to entertain no clear and definite principles,-- who bewilders his hearers amidst labyrinths of beautiful contradictions; who floats about among vague and impalpable abstractions, and who is but the second or third hand reviver of ideas and visions, that have already been more than once exploded in the course of human progress, and could never get a foothold in this matter-of-fact world---is destined to make no very deep or

> permanent impression on the minds of his generation. [45]

All said and done, despite what his critics have to say Emerson emerges as an original thinker who wielded a great influence on his contemporaries and left behind a great legacy.

Legacy

Emerson stands out as the major American philosopher of the nineteenth century and in some respects the central figure of American thought since the colonial period. He has a highly quotable style which is one major reason of his popularity. His legacy can be summed up in the words of a critic:

> The general reading public knows Emerson's work primarily through his aphorisms, which appear throughout popular culture on calendars and poster, on boxes of tea and breath mints, and of course through his individual essays. Generations of readers continue to encounter the more famous essays under the rubric of "literature" as well as philosophy, and indeed the essays, less so his poetry, stand undiminished as major works in the American literary tradition. Emerson's emphasis on self-reliance and nonconformity, his championing of an authentic American literature, his insistence on each individual's original

> relation to God, and finally his relentless optimism, that "life is a boundless privilege," remain his chief legacies. [46]

His influence was not only restricted to the West, Iqbal also benefited from him and adapted a couple of Emerson's poems into Urdu.

SOME QUOTATIONS OF EMERSON

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.

He has not learned the lesson of life who does not everyday surmount a fear.

A friend is one before whom I may think aloud.

A hero is no braver than an ordinary person but he is braver by five minutes longer.

All our progress is an unfolding, like a vegetable bud. You have first an instinct, then an opinion, then a knowledge as the plant has root, bud and fruit. Trust the instinct to the end, though you can render no reason.

Chapter-4

Dr ALLAMA MUHAMMAD IQBAL

A SURVEY OF HIS WORKS AND PHILOSOPHY

Iqbal was a versatile writer, a philosopher, a sage, a reformer and a revolutionary. Born in Sialkot in 1877, he studied at Government College, Lahore from where he did his M.A. in Philosophy in 1899. Taught for sometime in Oriental College and Government College, Lahore, later went to Cambridge for higher studies. He was awarded doctorate on his doctoral thesis 'The Development of Metaphysics in Persia' from Munich. He returned home in 1908 and started concentrating on law.

During his stay in Europe he developed a strong distaste for nationalism and became strongly convinced that life was meant for action and struggle.

His warning to Europe regarding its materialistic and imperialistic designs is contained in his oft quoted couplet [1]

'O residents of West, Gods Castle is not a bargaining counter.
The gold you are thinking to be genuine will prove to be of low value;
Your civilization is going to commit suicide with her own dagger

The nest which is made on a frail bough cannot but be insecure.'

Iqbal wrote the famous 'Shikwa' – 'Complaint' on his return from Europe in which he asks God why the Muslims are so backward when their ancestors had worked for the glory of God. The 'Jawab-e-Shikwa' or 'Answer to the Complaint' contains God's reply. In it God tells the Muslims to shed off sectarianism and become united. If they demonstrate their loyalty to the prophet they will be rewarded immensely. As the profundity of his thoughts gained more depth, Iqbal chose to write in Persian. In 1915, came the volume of poems under the title of 'Asrar -i- Khudi' – 'Secrets of the Self'. In this he explores the philosophy of ego and crystallizes his views on Khudi or the actualized self.

'Individuality' becomes personality in man. Fortification of personality enables the ego to conquer environment and space on the one hand and time on the other, and to approach the greatest Ego of all egos – God, in his attributes and thus produces Superman or as Iqbal terms it Mard-i-Momin'. Man who comes nearest to God is the most complete person. This evolution can be achieved if the following attributes are developed:

- Love
- Faqr (or indifference to material things)
- Courage
- Tolerance
- Kasb-i-Hilal (Honest Livelihood)
- Creativity

In 1918, he wrote Rumuz-i-Bekhudi (Mysteries of selflessness) in which he described what he considered the essential requirements of a perfect human society.

- Belief in One God
- The Prophet as role model
- Code based on Quran
- Spiritual center like Kaaba
- Should work for propagation of Islam
- Should strive for scientific progress

In 1928, 1929, Iqbal delivered a series of lectures under the title of 'The Reconstruction of Religious thought in Islam'. He advocated Ijtehad, a consensus of religious scholars on leading issues, which confront the modern man. He wrote:

> Did the founders of our schools ever claim finality for their reasoning's and interpretations? Never.The claim of the present generation of Muslim liberals to reinterpret the fundamental legal principles, in the light of their own experience and the altered conditions of modern life, is in my opinion, perfectly justified. The teaching of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problem.[2]

Iqbal's magnum opus is 'Javid Namah'. The overall impact of his poetry was that it brought about a reawakening among the Muslims of the subcontinent.

“He gave them back their self respect and self confidence, analyzed and appraised the conflict of the East and the West, the old and the new, and gave them a new touchstone as a final measure of value – the growth and integration of the personality or the ego”. [3]

The impetus in thinking which the Muslims received from Iqbal resulted in the creation of a separate homeland for the Muslims of the subcontinent, namely Pakistan. But this doesn’t mean that Iqbal’s appeal was geographical and limited. It transcended culture and space and his philosophy is essentially cosmopolitan. Basically rooted first in Islamic brother hood and subsequently aiming at humanity at large. The remarks of Dr. Mande Rayden, a Christian missionary highlights this characteristic: [4]

> The religion of Muhammad proclaimed the first real democracy ever conceived in the mind of man. His God was of such transcendent greatness that before him all worldly differences were naught and even the deep and the cruel cleavages of colour ceased to exist…. The Muslim, black, brown, or white finds himself accepted as a brother not according to his colour but his need.

Iqbal wrote:

> If the object of the human world is peace and security and to knit the various social units into one entity then it is impossible to think of any others system except

> Islam, because from what I understand from the Quran, Islam does not claim merely to improve man's moral condition but to bring about a gradual but basic change in human society.[5]

Though Iqbal was influenced by many western writers like Goethe and Emerson but his main source of inspiration was the Holy Quran: [6]

Take this message from me to the Arabian poets
I attached no importance to ruby lips
From the light and gathered from the Quran
I ushered a man after a night lasting over a hundred year.

Iqbal worked for the resurgence of the Muslim people and through Islam for the betterment of mankind.

Iqbal had a universal message to deliver, but he did not live long enough to propagate it Dr Sheila writes about it in her book: [7]
'Iqbal considered his Religious Thought in Islam a sort of prologue for the reconstructing of religious thought in all traditions. He regularly thought about Muslim experience in the context of the religious life of humanity as a whole. He wanted to write about this, but did not live to do so.'

She further writes:

> Iqbal was a well educated twentieth century man, much concerned to find ways to integrate religious faith and

> contemporary scholarship…….. I could see that the Muslim poet- philosopher understood the dilemmas of twentieth century religious thought in much the same way as these Christian and Jewish philosophers did. (Paul Tilich and Martin Buber) All of them were acutely aware of the disappearance of the culture and values they had been raised in, of a threatening and challenging modernity and of chaos in metaphysical thinking occasioned by the loss of a coherent image of the cosmos. [8]

Iqbal was looking for a cosmopolitan approach in religion and in this he was supported by many like minded intellectuals like Maulana Shibli Naumani and Arnold.

'One motive behind the shared concerns of Arnold and Shibli seems to have been a hope for peace, and for mutual appreciation, and respect, between persons from differing cultures, a hope that the centuries of hostility and mutual contempt could be transcended. This is one of the themes that shapes Iqbal's own quest for a vision of the future in which all human life would be valued.'[9]

Iqbal had a benign vision for humanity because he had teachers from both cultures. He was also inspired by those Western and American writers who were spiritual in their outlook. He was inspired by the intellectual vigor of Adam Smith, as he had been by Milton. Adam Smith's book, 'The Wealth of Nations' that appeared in 1776, inspired him considerably and helped in conjunction with Islamic teaching in evolving his views

on Economics and materialism. He was helped by Arnold and Shibli in editing his book on Economics.
A few words here about Adam Smith would be relevant in understanding Iqbal's ideas about Economics.

> The perspective that informs his book, The Wealth of Nations, is the question- what forces make for the improvement of conditions of life for all the individuals in a society ?
> In somewhat the same vein as Milton, Smith spoke as an alert intelligence grappling with the many serious problems of rapid social change of the disintegration of known forms of social organization, and of the possibilities of greater destructiveness of human life in the new world coming into being. Undirected change might make human existence much more chaotic. [10]

He stressed that continual criticism of political and economic power was essential; the victims of the powerful must be able to criticize effectively.

> He was fiercely critical of the evil done by companies like the Dutch and British East India companies through the brutal exploitation of Asian people…….Once the monopolies dominated the economy of the nation, they would dominate the politics and social life, and information services also, so that people in home countries would be victimized, just as the colonized people had been. [11]

‘Iqbal grasped Smith’s thesis that economic power must be disciplined by structures of law and accountability to all the citizens.’ [12]

Iqbal’s later economic thought focuses on the problem of how to balance freedom with law, namely how to encourage economic development, while limiting exploitation and corruption. He learned from Shibli that Muslim jurists should be flexible, and he learned from Adam Smith that law must function to restrain and control the wielders of economic power.

> Iqbal wanted radical social change. Like Adam Smith, he perceived, feudal practices and institutions as obstacles to greater prosperity and social justice. But he also understood that change in itself might lead to worse inequities and injustices, if the change was not directed by sound judgement in the designing of better political, economic and judicial institutions. Iqbal’s later objection to nationalism was based in large measure on the understanding of economics that he had gained from Adam Smith. He understood that a modern nation could become an evil instrument of aggression against those whom that nation exploited for economic gain.[13]

Iqbal taught economics briefly for a short time and wrote only one book on economics, but he continued to believe that social and economic transformations were a natural part of all human history.

In 1905, Iqbal left for Europe and returned to India in 1908. At Cambridge he found a sympathetic group of

scholars who were interested in Islam. ’The Cambridge scholars, E Browne and R. Nicholson, had begun the study of the intellectual history of Sufism’. [14]

‘Iqbal was encouraged by his Cambridge teachers to do further studies on the history of the religious thought of Muslims.’ His doctoral thesis was the first one to be written about the metaphysics of the complex intellectual tradition of Persian philosophy and mysticism…….Iqbal’s philosophy professor, Mc Taggart, was interested in Sufi philosophical ideas. Another philosopher, James Ward, helped Iqbal learn more about the psychology of personal religious experience.’ [15]

Iqbal also benefited from Professor Whitehead. He defines religion as Professor Whitehead had defined it; ‘a system of general truths which have the effect of transforming character when they are seriously held and vividly apprehended.’[16]

Iqbal left England to go to Heidelberg in Germany to complete work on his thesis. In three months time he learnt the German language. He studied Goethe’s Faust. Goethe had been one of the first European artists to try to open himself to the religious wisdom of the East. At the age of 78, he said:

If we Germans do not look outside of the narrow circle of our environment, we fall an easy prey to pedantic conceit. For that reason I like to look around in foreign nations, and I advise everyone else to do the same. National literature is of little consequence now, the epoch of world literature is at hand and everyone must do his share to hasten the arrival of this epoch. [17]

After completing his studies, Iqbal received his doctoral degree from Munich for his thesis entitled ’The Development of Metaphysics in Persia.’

> The subjects he discusses include the pre-Islamic philosophical background in Persia, the impact on Muslim thought of the neo-Platonic Aristotelians, Islamic rationalism, the Ash”arite-Mu”tazila controversy, Sufism, and later Persian thought. He deals with all these subjects from the angle of seeing the developing of Islamic philosophical thinking as a dialectical process in which establishment of certain abstract ideas stimulates contrary ideas. What remains constant is the on-going Muslim devotion to the Quran, which shapes the way in which the Muslims in different ages react to various metaphysical systems of thought.[18]

Like Shibli, Iqbal considered the eleventh century mystic, al Ghazzali, one of the greatest personalities of Islam. In his thesis, Iqbal expressed his admiration for the intellectual force of Ghazzali. This philosopher had helped to create a system of education that had produced many great Muslim minds.

‘Iqbal’s own hope was that better philosophical reasoning among his generation of Muslims might similarly lead to a renaissance of Muslim culture and intellectual life. Iqbal quoted the well-known passage in which Ghazzali indicated his rejection of all forms of theological and philosophical authority. “From my

childhood I was inclined to think out things for myself.'[19]

Ghazzali's rejection of authority had caused him to turn to search his inner consciousness for guidance. Iqbal agrees with this attitude. He says that al-Ghazzali's silence as to the nature of the soul was based on similar reticence in the case of the Prophet Muhammad. However, Iqbal also thought that the skepticism of Ghazzali had been one of the forces that had revived Muslim energy. He hoped that the same thing would happen in his time. [20]

This extraordinary vitality of the Sufi restatement of Islam, however, is explained when we reflect on the all-embracing structure of Sufism.[21]

The Semitic formula of salvation can be briefly stated in the words, "{Transform your will" –which signifies that the Semite looks upon will as the essence of the human soul. The Indian Vedantist, on the other hand, teaches that all pain is due to our mistaken attitude towards the Universe. He, therefore, commands us to transform our understanding –implying thereby that the essential nature of man consists in thought, not activity or will. But the Sufi holds that the mere transformation of will or understanding will not bring peace; we should bring about the transformation of both by a complete transformation of feeling, of which will and understanding are only specialized forms. His message to the individual is - -"Love all, and forget your own individuality in doing good to others." Says Rumi: "To win other people's hearts is the greatest pilgrimage, and one heart is worth more than a thousand Ka`bahs. Ka`bah is a mere cottage of Abraham; but the heart is the very home of God."

But this formula demands a why and a how - -a metaphysical justification of the ideal in order to satisfy the understanding, and rules of action in order to guide the will. Sufism furnishes both. Semitic religion is a code of strict rules of conduct; the Indian Vedanta, on the other hand, is a cold system of thought. Sufism avoids their incomplete psychology and attempts to synthesize both the Semitic and the Aryan formula in a higher category of Love. [22]

The overall aim of Iqbal's thesis was thus to make known the details of earlier Islamic thinking that had been lost, and to place the development of medieval Islamic thinking in its historical context. Iqbal also suggested possible future directions for Muslim religious thinkers to take. He said that they should move beyond these earlier debates, and focus their efforts on rethinking their values in the intellectual context of the modern world. His chief conclusion is that Muslims of the future should rethink their perspective on the relationship between realism and idealism. [23]

The human being, caught up in the world of diversity, is capable of developing in such a way that he, or she, will become able to reflect, as a mirror, the attributes of God, the Absolute who is the sum of all the attributes. The human being learns to do this through spiritual training and mystical ascent. Insan ul Kamil refers to the final stage of human development in which the person becomes the eye of God, and his, or her, life, the life of God. The notion of polishing the mirror of the heart is a common Sufi metaphor intended to indicate that the more a person refines the motives behind actions, and the more generous and less mean, he or she, becomes, the more other people can recognize the Divine

Attributes. In other words, through meeting a person who is merciful, one can grasp something of the reality of Divine Mercy. [24]

In the concluding part of this chapter a brief outline of Iqbal's works in Urdu and Persian languages is given for the purposes of recapitulation and also for the purposes of the inclusion of those works that had been left out in the preceding paragraphs.

The Urdu Works:

Iqbal's first work published in Urdu, the Bang-i-Dara (The Call of the Marching Bell) of 1924, was a collection of poetry written by him in three distinct phases of his life. The poems he wrote up to 1905, the year Iqbal left for England imbibe patriotism and imagery of landscape, and includes the 'Tarana-e-Hind' (The Song of India), popularly known as 'Saare Jahan Se Achcha'. The second set of poems date from between 1905 and 1908 when Iqbal studied in Europe and dwelt upon the nature of European society, which he emphasized had lost spiritual and religious values. This inspired Iqbal to write poems on the historical and cultural heritage of Islamic culture and Muslim people, not from an Indian but a global perspective. Iqbal urges the global community of Muslims, addressed as the Ummah to define personal, social and political existence by the values and teachings of Islam. Poems such as Tulu'i Islam (Dawn of Islam) and Khizr-i-Rah (The Guided Path) are especially acclaimed.

Works in Persian: [25]

Iqbal preferred to work mainly in Persian for a predominant period of his career, but after 1930, his works were mainly in Urdu. The works of this period were often specifically directed at the Muslim masses of India, with an even stronger emphasis on Islam, and Muslim spiritual and political reawakening. Published in 1935, the Bal-i Jibril (Wings of Gabriel) is considered by many critics as the finest of Iqbal's Urdu poetry, and was inspired by his visit to Spain, where he visited the monuments and legacy of the kingdom of the Moors. It consists of ghazals, poems, quatrains, epigrams and carries a strong religious passion.

The ‘Pas Cheh Bay ed Kard ai Aqwam-i Sharq’ (What are we to do, O Nations of the East?) includes the poem ‘Musafir’ (Traveller). Iqbal depicts Rumi as a character and an exposition of the mysteries of Islamic laws and Sufi perceptions is given. Iqbal laments the dissension and disunity among the Indian Muslims as well as Muslim nations. Musafir is an account of one of Iqbal's journeys to Afghanistan, in which the Pashtun people are counseled to learn the "secret of Islam" and to "build up the self" within themselves. Iqbal's final work was the Armughan-i Hijaz (The Gift of Hijaz), published posthumously in 1938. The first part contains quatrains in Persian, and the second part contains some poems and epigrams in Urdu. The Persian quatrains convey the impression as though the poet is travelling through the Hijaz in his imagination. Profundity of ideas and intensity of passion are the salient features of these short

poems. The Urdu portion of the book contains some categorical criticism.

Iqbal's Legacy

In order to conclude this chapter and to give an overview of Iqbal's achievements excerpts from the leading Iranian scholar Dr. Ali Shariati's essay entitled: 'A Manifestation of Self-reconstruction and Reformation' are appended below:

> If one were to reconstruct the form of Islam, which has been made to degenerate over the course of history, re-assemble it in such a way that its spirit could return to a complete body, and transform the present disorientated elements of Islam into that spirit, as if the trumpet of Israfil were to blow in the 20th century over a dead society and awaken its movement, power, spirit, and meaning, it is then that exemplary Muslim personalities like Muhammad Iqbal would be reconstructed and reborn.[26]

He then compares Iqbal with other mystics of Islam:

> Muhammad Iqbal is not just a Muslim mystic who is solely concerned with mysticism or gnosis as were Ghazzali, Muhyi Din ibn Arabi, and Rumi. They

> emphasized individual evolution, purification of the soul, and the inner illuminated 'self'. They only developed and trained a few people like themselves but, for the most part, remained oblivious to the outside world, having been almost unaware of the Mongol attack and the subsequent despotic rule and suppression of the people. [27]

Having compared Iqbal with eminent personalities of the East he concludes that Iqbal is superior to all. He continues:

> No. Iqbal demonstrates through his very being and through his School of Thought that thoughts which are related to Islam are thoughts which, while paying careful attention to this world and the material needs of humanity, also give the human being a heart. As he himself says, "I find the most beautiful states of life during the yearnings and meditations between daybreak and dawn." [28]

He praises Iqbal for his indifference towards materialism, yet he says he is one who believes in the need of furthering scientific education. He then gives Iqbal's advice to humanity;

'The greatest advice of Iqbal to humanity is: Have a heart like Jesus, thought like Socrates, and a hand like the hand of a Caesar, but all in one human being, in one

creature of humanity, based upon one spirit in order to attain one goal.'

He then talks of Iqbal's role as a reformer who understood the nature of challenges which his people were confronted with;

'His efforts are not just casual and scientific or of the kind that Sartre called "intellectual demonstrations of political, pseudo-leftists" but rather of the kind exhibited by responsible individuals. He struggles and strives and, at the same time, he is also a lover of Rumi. He journeys with him in his spiritual ascensions and burns from the lover's flames, anguishes, and spiritual anxieties. This great man does not become one-dimensional, does not disintegrate, and does not become a one-sided or one-dimensional Muslim. He is a complete Muslim. Even though he loves Rumi, he is not obliterated by him.
Iqbal goes to Europe and becomes a philosopher. He comes to know the European Schools of philosophy and makes them known to others. Everyone admits that he is a 20th-century philosopher, but he does not surrender to Western thinking. [29]
He then talks of Iqbal's creed and calls him a Quranic mystic, a person capable of changing his fate:

> In the mysticism of Iqbal, which is neither Hindu mysticism nor religious fanaticism, but Quranic mysticism, the human being must change the world. Quranic Islam has substituted "heavenly fate" in which the human being is nothing, with "human fate" in which the

> human being plays an important role. This is the greatest revolutionary, as well as progressive and constructive principle which Islam has created by its world view, philosophy of life, and ethics.[30]

Dr Shariati then talks of Iqbal’s concept of personality as modeled on ‘the standard of Ali.’ [31]

What does the "standard of Ali" mean? It means a human being with an Eastern heart and a Western mind. It means a person who thinks deeply and profoundly. It means a human being who expresses a beautiful and splendid love. It refers to a person who is well acquainted with the anguish of the spirit as well as with the sufferings of life. It means a human being who both knows God and the people. It is a devotee possessing the light of knowledge who burns with love and faith, and He also feels that a lovesick heart attains nothing if it is only concerned with asceticism, self-abasement and purification, because a human being affiliated with society and affiliated to life and the material world cannot disentangle the "self" alone. An individual moves with the caravan of society and cannot choose a way separate from it.

> We wish for a School of thought and action which nurtures a human being who is closely aware of our culture and all of our good spiritual and religious assets, who is not alienated from the times, and who does not live in the 4th or 5th century. We long for it to develop a

human being who can think, who has a scientific mind.[32]

He connects Iqbal with other revolutionary figures; who were supporters of a deep-seated revolution, a revolution in thought, in views, in feelings; an ideological and cultural revolution.

Iqbal’s greatness lies in the fact that along with personal growth he championed collective growth.

Chapter-5
EMERSON AND IQBAL
A COMPARATVE STUDY

In this chapter a comparative study is being carried out. The comparison is being carried out by comparing their thoughts on major ideas, like concept of personality, aim of life, religion, Art, basic humanity and related issues. In this chapter, for making the comparison more specific, two essays of Emerson- ‘Self Reliance’ and ‘Nature’ have been discussed at length while Iqbal’s lectures on the Reconstruction of Religious Thought in Islam’ has been discussed closely. First the comparison at the conceptual level:

Concept of Personality:

Iqbal commenting about personality writes:

You must give up those modes of activity which have a tendency to dissolve personality e.g.; humility, contentment, slavish obedience, modes of human action which have been erroneously dignified by the name of virtue. On the other hand, high ambition, generosity, charity and a just pride in our traditions and power fortify the sense of personality.

‘Personality being the dearest possession of man must be looked upon as the ultimate good- that is good which has a tendency to give us a sense of personality; that is bad which has a tendency to suppress and ultimately dissolve personality.’ [1]

Liberation from domination was one of the cherished ideals of Iqbal. He was attracted by Nietzsche because the latter also believed in creative individuality.

‘Nietzsche had vigorously attacked what he saw as the hypocrisies of the intellectual and religious life of Europe during the last half of the nineteenth century, the Europe he knew. He attacked this culture because he said it was false, moralistic, and repressive of creative individuality.’[2]
‘Nietzsche had said that the traditional Protestant Christianity of his culture had encouraged the people to deny their own personalities and to understand themselves as needing to make themselves over into the pattern required by Christian teaching. According to Nietzsche, the whole establishment of Catholic priests and Protestant Ministers functioned only to create unhealthy guilt. The worst crime according to the German philosopher is to [3] make people feel guilty. The whole system worked according to Nietzsche, to make people servile and dependent on the authority of the clergy.
Nietzsche wanted to get rid of Christianity and to return to the cheerful life style of pre-Socratic Greece where creative people were not burdened by priestly admonitions. Here there is a similarity between the views of Iqbal and Nietzsche. He agreed with him that ‘….Any culture is a human invention and can be changed and second the way to healthy change is to encourage self respect and pride in the natural self .’[4]
In Iqbal’s estimate the opposite of self respect is servility and that is what he wanted to drive home to the Muslims of the subcontinent. His poem ‘Israr –e-Khudi’, or ‘The Secrets of the Self’ gave the word ‘self’ a different meaning. ‘Religious teaching had encouraged people to overcome self, and to become open to God. Self and God were seen as opposites. Iqbal took what

was considered a bad word, and made it the central good word of his new thought.[5]

He sought to do it by reviving the spirit of the original understanding of the Quran. An unhealthy life negation had entered the lives of the Muslim thought partly from neo-Platonic influences on Sufism. The theme of the 'Secrets of the Self' is a dynamic approach to life.

The secret of life is in the seeking,
Its essence is hidden in desire
Keep the desire kindled in your heart
Lest your dust becomes a tomb. [6]

Nietzsche's term 'ubermensch (higher humanity), was similar to that of the American Unitarian, Emerson, who had talked about the 'over soul'. Nietzsche was generally critical, fiercely critical of all European intellectuals, but he said one author he enjoyed reading was Emerson. [7]Emerson had used this term to indicate a certain higher level of human development. This term has been explained earlier in the second chapter of this book.

'Emerson and Nietzsche both rejected Christianity. They looked for truth in their own experience. From the perspective of this kind of mysticism, 'over soul' refers to a deeper level of consciousness in which the self finds its roots.'[8]

Iqbal recognized that the idea of the Over soul and ubermensch represented the possibility of persons becoming more vividly alive, aware and conscious. Iqbal wrote in his note book; 'The powerful man creates environment; the feeble have to adjust themselves to it. [9]

In another significant poem written two years after the 'Secrets of the Self'; 'The mysteries of Selflessness'

Iqbal addresses the broader issue of creative individuals relating harmoniously with one another.

> 'One can create social order by repressing individuals, forcing them to conform to certain norms imposed either by priests or by kings. But if priests and kings are abolished, and all the individuals are to be free to develop as fully as each one can, how can order be possible?' [10]

Iqbal thinks that the answer lies in the proper understanding of the Quran and in the experiences of the first generation of Muslims.

> Life is worth living because we are capable of love, and love always means self giving in the service to the other. Love is response to the reality of the other…….all kinds of self hatred, coming from servility, must be overcome, because the servile cannot openly love. But once servility is overcome then the individuals who love should expend their energies in a mutual effort to create what Iqbal called a spiritual democracy, because love cannot permit the enslaving of any persons, or the refusing of the possibility of growth to anybody. [11]

A similar idea is echoed by Emerson in 'The American Scholar'- 'A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men' [12]

Understanding of Religion: 'Iqbal was a comparativist and a generalist, one who wanted all people to know

about all the religions of the world and to recognize that changes in perspective were constantly happening in all traditions.' [13]

Iqbal agreed with Tolstoy and Gandhi that sincere religious people should resist materialism as a basis of civilization. He believed in universal brotherhood:

> Only one unity is dependable that unity is the brotherhood of man, which is above race, nationalism, colour or language. So long as this so called democracy, this accursed nationalism, and this degraded imperialism, are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality and fraternity will never materialize. [14]

Thus Iqbal had a universal concept of religion. Religion basically was meant to promote goodness as opposed to selfishness, tyranny, exploitation, ignorance and vanity. As long as people demonstrated these values, irrespective of their traditions they were considered to be men of faith. He was against racialism, sectarianism and intolerance. The epitaph on his grave gives out this message loud and clear:

> We belong to the garden, and descend
> From the same ancestors [15]

The challenges that Emerson faced at home were different from those which Iqbal faced in the Indo-Pak subcontinent. Iqbal was confronted by the problem of foreign domination as an external obstacle. Within the Muslims, there was the element of racial superiority and factional clashes based on religion. Europe and America had generally grown out of these issues, though the question of race consciousness and slavery were alive in Europe and America. However, both, Emerson and Iqbal had a common role that of awakening their people and making them aware of the problems that confronted them and how best to tackle them. Both of them wanted to interpret religion in a new and dynamic manner.

After the death of his young wife and his resignation from the ministry, what Emerson half consciously wanted was a new religion, and he believed that the public wanted it too.

He recognized from the start what he did not want. He rejected Judaism as austere, Buddhism as esoteric, and Christianity as fossilized. Gradually, he clarified what he did want. The essentials were simple, a kindly God, a kindly universe, and a few universal laws.'[16]

Illustrating what he meant by a universal law, he writes in his Journal:

"The housefly, though as untamable as the jaguar, finally learns that he cannot penetrate a windowpane, Emerson went on to say that the soul of man, just as obdurate, finally learns that it cannot violate a universal law."[17]

In his first two books, the1836 'Nature' and the 1841 'Essays', Emerson did gladly what any 19th century prophet had to do. He preached a religion radiant with hope.' [18]

Emerson believed that in his relationship with God or the ‘Over Soul’ every individual had a one to one relationship ‘and he insisted that this relationship would be profaned by the interposition of such supposed aids as ministers or churches.’[19]

Iqbal too had a new approach towards religion but for him the source of all inspiration lay in the holy Quran and the life of the holy Prophet. However, he believed that the way religion was now being interpreted was very different from its true spirit. He too believed in the development of personality and the establishment of a relationship with the Almighty. However, that relationship would work best if one patterned his life keeping in view the personality of the holy prophet. Strength of character was very essential for entering into such a relationship. Man must develop his character if he wanted to develop a relationship with the Creator. Whatever weakens personality is bad whatever fortifies it is good. The following fortify it:

1. **Love**: ‘To Iqbal it means more than a source of joy. To him love is the regenerating of the Universe. It provides a solution to all the perplexities of mankind. Insatiable yearning and ceaseless activity are characteristics of love also. [20]

2. **Faqr**. It means disdain for the rewards of the world. It means an attitude of complete detachment and superiority to material possessions and a desire to strive for worthy ends.

3**. Courage**. Courage is essential for overcoming difficulties that confront you in the pursuance of a noble goal.

4. **Tolerance.** Toleration of other people’s views and manners represents strength of a higher order and its

cultivation is necessary for any society. Intolerance leads to quarrels and strife and distracts one from the pursuance of worthy goals.

5. **Kasb-i-hilal**. This means that one should earn his livelihood through legitimate means.

The aforementioned factors are essential for the growth of personality. The factors which tend to weaken the personality are:

1. **Fear.** Fear retards human growth and reduces man's efficiency.

2. **Sua'l**. The synonym for it is 'begging'. What it stands for here is shyness from work. One should have the guts to get what one wants through hard work and labour.

3. **Slavery**. 'Bondage distorts character, degrades human nature and leads man to the level of a beast.' [21.]

4. **Nisab parasti**. It means to take pride in one's pedigree.

If one is able to develop his personality and is able to avoid all those factors which tend to weaken his personality then man reaches that level where he is able to establish a relationship with the Creator. But before that he has to observe two imperatives. They are:

Obedience to Law

Self Control

Once these stages are achieved then the fully developed personality or 'Ego' is ready for Divine Vicegerency. 'The highest power is united in him with the highest knowledge. In his life thought and action, instinct and reason, become one…….He is the real ruler of mankind; his kingdom is the kingdom of God on earth.' [22]

Thus character building and personality development are vital for any religious experience; and by religious

experience is meant entering into a relationship with God.

Now another aspect common to both Emerson and Iqbal would be discussed in the coming lines and that is the principle of 'Cause and Effect' which Emerson calls as 'the Chancellors of God' in his essay 'On Self Reliance'.

The Principle of Cause and Effect: We begin the discussion on the principle of cause and effect with some verses from the holy Quran:

> I swear by time most surely man is in loss except those who believe and do good, and enjoin each other truth, and enjoin on each other patience.
>
> Surah Al Asr

The same idea is further elucidated in another Surah:

> We have indeed created man In the best of moulds, Then we abase him (To be) the lowest of the low.
>
> Surah XCV- 4-5

The idea of cause and effect is basically a revealed idea which had been neglected, if not neglected, one can say, it had never been visibly highlighted by the religious scholars. Thus we see it again and being echoed in the holy Quran:

> You striving is most surely (directed to) various ends. Then as for him who gives away and guards and accepts the best. We will facilitate for him the easy end and as for him who is niggardly

> and considers himself free from need and rejects the best
>
> We will facilitate for him the difficult end.
>
> Surah Al Lail-10

In The Gospel of Barnabas it is stated:
"He who does not accept the truth to his salvation, must necessarily accept the lie to his damnation". This is the just decree of the Creator.

Some more verses from the holy Quran have been stated below; these highlight the principle of Cause and Effect:

> "Do not give up effort, nor despair and you will be successful if you are a true believer".
>
> 'The evil one threatens you with poverty and bids you to conduct unseemly Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things'.
>
> Surah-2-268

'Recite what is sent of the Book by inspiration to thee and establish regular prayer, for prayer restrains from shameful and unjust deeds'.

- Fear your Lord so that you may become grateful.
- Fear your Lord so that you may prosper.
- Only the men of knowledge fear Allah.
- And obey Allah and His apostle so that mercy is granted to you.
- And Allah loves those who are patient. Al Quran

Having considered the Quranic angle which essentially is also the viewpoint of Iqbal, Emerson's concept of the principle of Cause and Effect will now be dealt with to show the similarity of approach. The essay on' Self Reliance' will be the main source of output.

Though he wrote the essay in 1839 and 1840 for his first book of Essays, yet the outline existed in his mind when he left the Church in 1832. 'Scarcely a week after he resigned, he wrote in his Journal against the demigods of his age; 'My second charge against them is, that they lack faith in man's moral nature, they can have no enthusiasm, for the deep and infinite part of man out of which only sublime thought and emotion can proceed, is hid from them.' [23]

In another Journal entry, he writes 'the truth of truth consists in this, that it is self evident, self subsistent……. You must be humble because Christ says, 'Be humble'.' But why must I obey Christ?' 'Because God sent him?' But how do I know that God sent him?' 'Because your own heart teaches the same things he taught.' Why then shall I not go to my own heart at first?' [24]

In reaction to the old religion Emerson looked for a new approach and the result was the essay on 'Self Reliance.' The opening premise of the essay is: 'Do not seek yourself outside yourself", or trust thyself. The movement is from individualism, to self trust and thence onwards to the principle of Cause and Effect. This he finally relates to the social order and concludes his essay by saying; 'A greater self reliance must work a revolution in all the offices and relations of men……' He sums up 'Nothing can bring you peace but yourself.'

Emerson believes that with ‘God within man’ man carries with him untold possibilities of growth and creativity. The essay which has three sections and 50 paragraphs will now be dealt with systematically.
In the first 5 paragraphs the doctrine is stated:
‘To believe your own thought, to believe that what is true for you is true for all men- that is genius….A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages….’
He goes on to say: ‘There is a time in every man’s education when he arrives at the conviction that envy is ignorance, that imitation is suicide….’
‘Trust thyself: every heart vibrates to that iron string’. He continues:
‘Nature’s evidence of this self-trust is seen in children: ‘Infancy conforms to nobody; all conform to it……..So God has armed youth and puberty and manhood no less with its own piquancy and charm not to be put by, if it will stand by itself….’
Obviously the type of religion Emerson is advocating requires a firm character and a sound intellectual base. It is something like what Professor Will Durant says about Socrates:

> ‘He had his own religious faith: he believed in one God, and hoped in his modest way that death would not quite destroy him, but he knew that a lasting moral code could not be based upon so uncertain a theology. If one could build a system of morality absolutely independent of religious doctrine, as valid for the atheist as for the pietist, then

> theologies might come and go without loosening the moral cement that makes of willful individuals the peaceful citizens, of a community.'[25]

In the next 10 paragraphs or so Emerson discusses the two obstacles to self reliance. The first is Society and the tendency to become a conformist. He writes: 'Society everywhere is in conspiracy against the manhood of every one of its members.'…..Whoso would be a man, must be a nonconformist….nothing is at last sacred but the integrity of your own mind…..No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it…..I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions…'

Society's interest is materialistic whereas the self-reliant man's interest is a higher and more transcendent destiny. The main objection to conformity is that it scatters man's force.

The second obstacle to self reliance in Emerson's view is consistency. He says:

'The other terror that scares us from self trust is our consistency.'

'A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do.'

'There will be an agreement in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem……One tendency unites them

all…your genuine action will explain itself, and will explain your other genuine actions….'

The next three paragraphs discuss the idea of the True man:

> 'Let a man know his true worth, and keep things under his feet….'

Then Emerson gives us the fable of the drunken man.

The fable signifies the moral situation of man 'clapped into jail by his consciousness, man does not see himself truly. The present situation of man is that he is fallen, dead drunk in the world of the Understanding. Emerson points to the possibility of recovery; man 'now and then wakes up, exercises his Reason and finds himself a true prince.' This recovery of moral innocence and power in the awakening of Reason is Emerson's answer to the fall of man.

He believes that every man is a potential source of virtue and power. Thus in a way he reinforces the democratic ideals of his age. The doctrine of the God within every man parallels the democratic ideal.

Paragraphs 21-28 explore the source of virtue, which is the human soul. When this force is active in man, wisdom is received as intuition. When we are touched by this force we become receivers of wisdom:

> "We lie in the lap of immense intelligence, which makes us receivers of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beam. If we ask whence this comes, if we seek to pry into the soul that causes, all philosophy is at fault. Its presence or its absence is all we can affirm".

Man is passive and soul is active. He goes on to say:

> "If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn".

Paragraphs 29-34, explore the ethics of self reliance:

'If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations; let us enter into the state of war…..This is to be done in our smooth times by speaking the truth…..Be it known unto you that henceforward I obey no law less than the eternal law.'

'The populace think that your rejection of popular standards is a rejection of all standards, and mere antinomianism…..But the law of consciousness abides……If anyone imagines that this law is lax, let him keep its commandment one day.'

> 'Emerson returns to the ideas of consistency and conformity in a new way. Before these were obstacles to self reliance; now, Emerson shows the self reliant man can overcome these obstacles. He first treats character showing that the only true consistency is that consistency to eternal law, and that the rejection of popular standards in society is therefore morally inevitable.' [26]

Paragraphs 35-48 talk of Revolution; when old patterns change new and fresh modes of thinking replace them affecting a revolution, which is bound to have a positive effect both on the individual and society.
'It is easy to see that a greater self reliance must work a revolution in all the offices and relations of men.'
Emerson views important aspects of human life like, Religion, Education, Art, the Spirit of Society etc; first he views them from the aspect of Reason and then from the perspective of Understanding.
'He first views Prayer from a conventional point of view-it craves 'a particular commodity', a view most agreeable to society; he then views Prayer from the higher ground of Reason: 'It is the soliloquy of a beholding and jubilant soul,' [27]
'As soon as the man is at one with God, he will not beg. He will then see prayer in action.'
He is critical of modern society with its emphasis on Understanding;
'Society never advances, Society acquire new arts, and loses old instincts.'
Ultimately what it boils down to is character. Emerson quotes Hazrat Ali and comes to the conclusion:

He has apportioned the lot of everyone.
'Thy lot or portion of life', said the Caliph Ali.
"Is seeking after thee; therefore be at rest from seeking after it.'

Man must set aside material considerations and strive for excellence of character. The cumulative effect of character becomes visible:

“What makes the majesty of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. They shed a united light on the advancing actor. He is attended as by a visible escort of angels”.

In the development of character material considerations should be set aside:

> ‘And so the reliance on Property, including the reliance on governments which protect it, is the want of self reliance….They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, out of a new respect for his nature…..It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail….Is not a man better than a town..’

He concludes:

> ‘(Don’t gamble with Fortune) ‘But do thou leave us unlawful these winnings, and deal with Cause and Effect, the chancellors of God……Nothing can bring you peace but yourself. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.’

One can surmise from the essay, Emerson’s approach to life takes into account both the spiritual and the material aspects of Reality. Reality has to be grasped both with Understanding and Reason, of which Reason is more

important. It is important to remember that by Reason is meant the intuitive ability.

One can favorably compare Emerson's anti-materialistic stance with Iqbal's concept of Faqar which has been discussed earlier in this chapter.

Emerson believed in the symbolism which existed in Nature. But before that is taken up in detail, an excerpt from an essay entitled 'From A Liberal Education' written by Thomas Henry Huxley is given below. This reinforces the point of view of Emerson and gives us a spiritual interpretation of the universal laws of Nature which Emerson is so fond of mentioning.

> 'Suppose it were perfectly certain that the life and fortune of every one of us would, one day or the other, depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of check? Do you not think that that we should look with a disapprobation amounting to scorn, upon the father who allowed his son, or the state which allowed its members, to grow up without knowing a pawn from a knight?'
>
> 'Yet it is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more

> difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world, the pieces are the phenomena of the universe, and the rules of the game are what we call the laws of Nature [28]……'

'What I mean by education is learning the rules of this mighty game'

Next Emerson's book on 'Nature' will be discussed, with special reference to the symbolism which Emerson attaches to it.

> 'This book is aesthetical rather than philosophical. It inquires what is the Beautiful rather than what is the True. Yet it touches some of the gravest problems in metaphysical science, and may perhaps be called philosophy in its poetical aspect.'[29]

Brownson, further commenting on this small book writes:

> 'He has clothed nature with a poetic garb, and interpenetrated her with the living spirit of Beauty and Goodness, showed us how we ought to look upon the world round and about us, set us an example of a calm, morally independent, and devout spirit discoursing on the highest and holiest topics which can occupy the human soul, and produced a book which must ever be admired as a perfect specimen of Art.'[30]

Emerson believes that ‘every natural fact is a symbol of some spiritual fact.’

He adds in ‘Nature’:

‘The happiest man is he who learns from nature the lesson of worship’……It is the organs through which the Universal Spirit speaks to the individual, and strives to lead back the individual to it.’

‘As a plant upon the earth, so a man rests upon the bosom of God’.

Elizabeth Palmer Peabody commenting on’ Nature’ says: [31]

‘It treats of the metaphysics of nature--- in other words of the highest designs of God, in forming nature and man in relation with each other.’

With the religion of history must always be combined the religion of experience, in order to have a true apprehension of God.

Next will be discussed the poetic vision of the two poets

Emerson and Iqbal’s vision of the Role of a Poet:

Both Emerson and Iqbal were poets. As poets their role was that of bards; each one thought that he had a message to give to his people. Iqbal commenting about it wrote:

‘In poetry, literature for the sake of literature has never been my aim. There is no time left to me to attend to the delicacies of art. The purpose is to revolutionize modes of thinking.’ [32]

As a poet Iqbal uses metaphors and so does Emerson. The metaphors of poetry help in establishing links between different aspects of experienced reality. In poetry one uses symbolism or as Paul Van Buren has used the term ‘The Edges of Language’, the areas of life

which cannot be rendered fully in life through prose. It is then that symbolism and metaphors come into play.
Iqbal makes use of Quranic imagery and also uses poetic symbols by giving them added freshness and meanings.
'The basic paradigm that controls the organization of the images in his mind is always this Quranic imperative: 'choose good or evil, and be shaped as individuals and communities by the fruit of your choice.'[33]
One of the first poems Iqbal wrote was entitled 'Himalah', this was written as early as1901, when Iqbal was only 24 years old. 'Mountains are among the basic images of Iqbal's poetry…the mountains suggest realities beyond themselves.'[34]
The mountains suggest a double vision, one capable of looking at the external image and the other of looking at its spiritual significance. The phrase 'double vision' is from Blake;

For double the vision my eyes do see
And a double vision is always with me.'[35]

Images like 'Sinai', for intuition and revelation, 'the tulip' for man's suffering heart, 'the Turban,' for academic excellence and power, abound in Iqbal's poetry enriching it and investing it with deeper meanings. Symbols like 'The Caravan' and 'the bell' stand for life's journey and a new call for changing life patterns, respectively.
In Emerson too, there is a similar pattern. He regards himself as a poet with a message and he also uses images and symbols to convey his ideas to the people, especially the American public. Like Iqbal he says 'Unless I stand at the foot of Sinai today, the Bible is a book like thousands of others and nothing more. This should be plain enough.

The opening paragraph of ‘The Poet’ written in 1844, focuses attention on four groups of men-‘esteemed umpires of taste’, ’intellectual men’, ‘theologians’ and ‘ordinary poet’-‘seem to have lost the perception of the instant dependence of form upon soul’.

In his essay he expounds two beliefs: He attacks those men who only believe in ‘the solid ground of historical evidence,’ and asserts the poets access to higher grounds, ‘intrinsically ideal and beautiful’, also the potential of all men to see what the poet sees through the agent of the poet’s poetry. Here we have to take cognizance of Emerson’s concept of Reason and Understanding. He says: ’the poet receives of the soul as other men do, but more, He is needed because ‘all men live by truth and stand in need of expression’

‘The poet is to be placed among representative men; the three children of the universe, the knower, the doer, and the sayer.’

Emerson’s idealism reaches his heights in his portrait of the ideal poet. He laments the absence of such a poet in America and says: ‘We have our difficulties even with Milton and Homer. Milton is too literary, and Homer too literal and historical.’[36]

Had Iqbal been a contemporary of Emerson, Emerson would have found him measuring up to the estimate of a true poet.

The views of Emerson on poetry were not well received by T.S .Eliot and Emerson is not everyone’s favorite, he has adverse critics too.

‘Eliot harbored what he himself called a ‘sustained distaste’ for Emerson. On September19, 1917, Eliot wrote to his mother, ‘I am busy reading Emerson.’ He strikes me as very wordy. He has something to say often

but spreads it out in very general terms; it seems more oratory than literature.' [37]

Emerson was not a conventional poet and he was conscious of that. Emerson compares 'professional expressers' of beauty with the poet who receives 'true nectar'. The professional poets try to simulate an ephemeral ambience of imagination with the help of 'quasi-mechanical substitutes for the true nectar', such as 'wine, mead, narcotics, coffee, tea, opium, the fumes of sandal wood and tobacco or…other procurers of animal exhilaration 'Emerson like Eliot, conceives the true poet as an ascetic refraining from all indulgence;

> The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body. This is not an inspiration which we owe to Narcotics but some counterfeit excitement and Fury. Milton says, that the lyric poet may drink wine and live generously, but the epic poet, who shall sing of the gods, and their descent unto men, must drink water out of a woodenbowl.[37]

Thus for both Emerson and Eliot, the integrated, "sustained" imaginative capacity, accompanying a removal of the subject and the object dichotomy comes by a consequence of a self-surrender on part of the poet. Both attempt to counter balance the humanist stress of the subjective by demanding an emphatic assertion of the objective. In Emerson's case, such an ideal

balancing of the subject and the object is not to be had in western poetic tradition. "I look in vain for the poet whom I describe", exclaims Emerson towards the end of "The Poet".[38]

Both Emerson and Eliot prognosticate and attempt to address the same disease; the dissociation of sensibility, the loss of an integrated vision- 'The loss of an integrated imagination.' Emerson prefigures Eliot when he gives me reason "why the world lacks unity, and lies broken in heaps".

…it is because man is disunited with himself.

The difference in the approach of Eliot and Emerson lies in the fact that 'Emerson was a preacher by profession, Eliot by the same token a poet.'[40]

The reason why Iqbal did not suffer from a disassociation of sensibility was because his source of inspiration was the Holy Quran and he was a fully integrated individual.

If one recalls Emerson's famous 'transparent eyeball' image used in the essay on 'Nature' where he mentions, 'all mean egotism vanishes' and the experiencing subject becomes 'a transparent eyeball', he is referring to a deliverance from selfhood which Eliot is consciously trying to achieve when he says that poetry should be an 'escape from emotion' or when he says that an artist's progress lies in 'a continual extinction of the personality'.

When Emerson says that 'poetry is the consolation of mortal men, 'he identifies poetry with religion which Eliot does not.' For Emerson the religions of the world 'are the ejaculations of a few imaginative men'.

Eastern influences on Emerson

Ellen More discusses Emerson's fascination with the poets and in particular his fascination for Hafiz, the famous Persian mystic poet:

'While many doubt his poetic abilities, there is little doubt that Emerson was extremely well-read and fascinated by poetry. One poet by whom Emerson was influenced and intrigued was the Persian poet Hafez. Emerson read everything he could by and about Hafez. He even translated some of Hafez's poems into English.'[43]

Emerson admired his, directness, his fondness for short forms, his wit, his imagery, his lack of preachiness, his sensuousness, his ecstatic, joy-filled lyric celebration of life.

Allen thinks and rightly so:

'His poems are given less attention. Most think of Emerson first as a Transcendentalist, next as an essayist, then a philosopher, and perhaps at some point he is considered a poet.''[44]

Although many critics are very harsh toward Emerson's poetry, one critic, Roy Harvey Pearce, seems to be an admirer. He goes into great depth explicating some of Emerson's poems and also has a lot to say about Emerson's contributions to poetry in general.

According to Pearce, Emerson wants his poetry to be less than perfect. "Emerson, we come to realize, wants his poetry to be slippery, because he is always skeptical about that which is tightly and firmly ordered; it might be too much under control"

Although the quality of his own poetry is often questioned, it is almost impossible to deny Emerson's lasting effects on poetry. He was a great encourager of other poets, including Walt Whitman and Jones Very.

Emerson viewed poetry as a vehicle to convey his thoughts and ideas to the public. He was not an artist in the sense that Eliot was. He was a sage, a reformer and visionary who sometimes chose to write in verse but was more effective when it came to writing prose.

‘So it is not poetic art which should constitute any discussion on Emerson but ‘his angle of vision’ which has greater relevance in the context of this comparative study.’

Emerson observes in ‘Nature’, ‘The ruin or the blank that we see when we look at Nature, is in our eye.’ He adds, ‘What is life but the angle of vision? A man is measured by the angle at which he looks at objects.’ [45]
If man lacks “positvity” then he has withheld from himself certain virtues:
‘If man is sick, is unable, is mean spirited and odious, it is because there is so much of his nature which is unlawfully witholden from him.’ [46]
So there are two sides open to man, he is a failure when his behavior goes contrary to Divine expectations but

when he works in harmony with God he is fulfillment as well as promise.

'Though the lives we lead are common and mean,' says Emerson, every man feels the call to become 'a free and helpful man, a reformer, a benefactor……a brave and upright man, who must find or cut a straight road to everything excellent.' [47]

'A man's fortunes are the fruits of his character. They are the children of his body and mind.'[48]

Now we take into account the salient points from Iqbal's lectures on the Reconstruction of Religious thought in Islam and juxtapose his views with those of Emerson.

Reconstruction of Religious Thought in Islam:

Next we discuss the seven lectures that Iqbal delivered at Madras in 1929. The discussion revolves on the question of how thinking should be carried out in new ways about religion and social change. In these lectures he skims through much of the history of Islamic and Western thought. He acknowledges that he has learnt from different sources but no school has ever fully satisfied him. He starts from the premise that no human system can be perfect and that what is true today might not be true tomorrow. The title of his first lecture is

Knowledge and Religious Experience

Iqbal talks about 'thought and intuition': [49]

> 'Thus, in the evaluation of religion, philosophy must recognize the central

> position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness.
>
> The search for rational foundations in Islam may be regarded to have begun with the Prophet himself. His constant prayer was: 'God! grant me knowledge of the ultimate nature of things!'

He then traces the history of Muslim religious thought:

> 'During the last five hundred years religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam.

> Our only fear is that the dazzling exterior of European culture may arrest our movement and we may fail to reach the true inwardness of that culture.'[50]

He proposes, in this lecture, to consider the character of 'knowledge and religious experience.'

What, then, according to the Quran, is the character of the universe which we inhabit? In the first place, it is not the result of a mere creative sport: He quotes from the Quran: [51]

'We have not created the Heavens and the earth and whatever is between them in sport. We have not created them but for a serious end: but the greater part of them understand it not' (44:38-39).

It is a reality to be reckoned with: [52]

'Verily in the creation of the Heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: "Oh, our Lord! Thou hast not created this in vain" (3:190-91).

Again the universe is so constituted that it is capable of extension:

'He (God) adds to His creation what He wills' (35:1).

In fact, this mysterious swing and impulse of the universe, this noiseless swim of time which appears to us, human beings, as the movement of day and night, is regarded by the Quran as one of the greatest signs of God:

‘God causeth the day and the night to take their turn. Verily in this is teaching for men of insight’ (24:44).

This is why the Prophet said: ‘Do not vilify time, for time is God.’ And this immensity of time and space carries in it the promise of a complete subjugation by man whose duty is to reflect on the signs of God, and thus discover the means of realizing his conquest of Nature as an actual fact [53]

‘See ye not how God hath put under you all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen?’ (31:20).

‘And He hath subjected to you the night and the day, the sun and the moon, and the stars too are subject to you by His behest; verily in this are signs for those who understand’ (16:12).

Such being the nature and promise of the universe, what is the nature of man whom it confronts on all sides? Endowed with a most suitable mutual adjustment of faculties he discovers himself down below in the scale of life, surrounded on all sides by the forces of obstruction. [54]

‘That of goodliest fabric We created man, then brought him down to the lowest of the low’ (95:4-5).

And how do we find him in this environment? A ‘restless’ being engrossed in his ideals to the point of forgetting everything else, capable of inflicting pain on himself in his ceaseless quest after fresh scopes for self-expression. With all his failings he is superior to Nature, inasmuch as he carries within him a great trust which, in the words of the Quran, the heavens and the earth and the mountains refused to carry:

‘Verily We proposed to the Heavens and to the earth and to the mountains to receive the trust (of personality), but they refused the burden and they feared to receive it. Man alone undertook to bear it, but hath proved unjust, senseless!’ (33:72).

His career, no doubt, has a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being.

‘Thinketh man that he shall be thrown away as an object of no use? Was he not a mere embryo? Then he became thick blood of which God formed him and fashioned him, and made him twain, male and female. Is not He powerful enough to quicken the dead?’ (75:36-40).

When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and

frail his being, like a rose-leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man! Thus in his inmost being man, as conceived by the Quran, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being to another. [55]

'But Nay! I swear by the sunset's redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward' (84:16-19).

It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes the initiative. [56]

'Verily God will not change the condition of men, till they change what is in themselves' (13:11).

If he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter. But his life and the onward march of his spirit depend on the establishment of connections with the reality that confronts him. It is knowledge that establishes these connections, and knowledge is sense-perception elaborated by understanding.

‘When thy Lord said to the Angels, "Verily I am about to place one in my stead on earth," they said, "Wilt Thou place there one who will do ill and shed blood, when we celebrate Thy praise and extol Thy holiness?" God said, "Verily I know what ye know not!" And He taught Adam the names of all things, and then set them before the Angels, and said, "Tell me the names of these if ye are endowed with wisdom." They said, "Praise be to Thee! We have no knowledge but what Thou hast given us to know. Thou art the Knowing, the Wise". He said, "O Adam, inform them of the names." And when he had informed them of the names, God said, "Did I not say to you that I know the hidden things of the Heavens and of the earth, and that I know what ye bring to light and what ye hide?" (2:30-33).

The point of these verses is that man is endowed with the faculty of naming things, that is to say, forming concepts of them, and forming concepts of them is capturing them. Thus the character of man’s knowledge is conceptual, and it is with the weapon of this conceptual knowledge that man approaches the observable aspect of Reality. The one noteworthy feature of the Quran is the emphasis that it lays on this observable aspect of Reality [57]

‘And among His signs are the creation of the Heavens and of the earth, and your variety of tongues and colors. Herein truly are signs for all men’ (30:22).

> No doubt, the immediate purpose of the Quran in this reflective observation of Nature is to awaken in man the

consciousness of that of which Nature is regarded a symbol. But the point to note is the general empirical attitude of the Quran which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science. It was a great point to awaken the empirical spirit in an age which renounced the visible as of no value in men's search after God.

The Quran, recognizing that the empirical attitude is an indispensable stage in the spiritual life of humanity, attaches equal importance to all the regions of human experience as yielding knowledge of the Ultimate Reality which reveals its symbols both within and without. One indirect way of establishing connections with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within. Complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Quran describes as Qalb, i.e. heart. [58]

'God hath made everything which He hath created most good; and began the creation of man with clay; then ordained his progeny from germs of life, from sorry water; then shaped him, and breathed of His spirit unto

him, and gave you hearing and seeing and heart: what little thanks do ye return?' (32:7-9).

Iqbal then talks of the mystic experience, he enumerates five points:

1. The first point to note is the immediacy of this experience.

2. The second point is the un- analyzable wholeness of mystic experience.

3. The third point to note is that to the mystic, the mystic state is a moment of intimate association with a Unique Other Self, transcending, encompassing, and momentarily suppressing the private personality of the subject of experience.

'And when My servants ask thee concerning Me, then I am nigh unto them and answer the cry of him that cries unto Me' (2:186).

4. Since the quality of mystic experience is to be directly experienced, it is obvious that it cannot be communicated. Thus in the following verses of the Quran it is the psychology and not the content of the experience that is given: [59]

'It is not for man that God should speak to him, but by vision or from behind a veil; or He sendeth a messenger to reveal by His permission what He will: for He is Exalted, Wise' (42:51).

By the star when it setteth,

Your compatriot erreth not, nor is he led astray.

Neither speaketh he from mere impulse.

The Quran is no other than the revelation revealed to him:

One strong in power taught it him,

Endowed with wisdom with even balance stood he

In the highest part of the horizon:

Then came he nearer and approached,

And was at the distance of two bows or even closer -

And he revealed to the servant of God what he revealed:

His heart falsified not what he saw:

What! will ye then dispute with him as to what he saw?

He had seen him also another time

Near the Sidrah tree which marks the boundary:

Near which is the garden of repose:

When the Sidrah tree was covered with what covered it:

His eye turned not aside, nor did it wander:

For he saw the greatest of the signs of the Lord' (53:1-18).

The incommunicability of mystic experience is due to the fact that it is essentially a matter of inarticulate feeling, untouched by discursive intellect. [60]

5. The mystic's intimate association with the eternal which gives him a sense of the unreality of serial time does not mean a complete break with serial time. The mystic state in respect of its uniqueness remains in some way related to common experience.

Next he discusses the pitfalls in the mystic experience:

The problem of Christian mysticism alluded to by Professor James has been in fact the problem of all mysticism. The demon in his malice does counterfeit experiences which creep into the circuit of the mystic state. As we read in the Quran. [61]

Compare this concept with Emerson's partial distrust of Swedenborg's intuitive approach.

Iqbal continues to quote from the Quran:

'We have not sent any Apostle or Prophet before thee among whose desires Satan injected not some wrong desire, but God shall bring to naught that which Satan had suggested. Thus shall God affirm His revelations, for God is Knowing and Wise' (22:52).

The Philosophical Test of the Revelations of Religious Experience

In the second lecture Iqbal discusses the Ash'arite philosophical position and rejects their point of view of the indivisibility of space and time. He believes that the capacity to have purposes is the defining element of human personality. He quotes extensively from the Quran to prove the primacy of life and that human consciousness is a spiritually organizing principle.

'Verily, in the alternations of night and of day and in all that God hath created in the Heavens and in the earth are signs to those who fear Him' (10:6).

'And it is He Who hath ordained the night and the day to succeed one another for those who desire to think on God or desire to be thankful' (25:62).

'Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night; and that He hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal?' (31:29).

'It is of Him that the night returneth on the day, and that the day returneth on the night' (39:5).

'And of Him is the change of the night and of the day' (23:80).

. The Quran with its characteristic simplicity alludes to the serial and non-serial aspects of duration in the following verses: [62]

‘And put thou thy trust in Him that liveth and dieth not, and celebrate His praise Who in six days created the Heavens and the earth, and what is between them, then mounted His Throne; the God of mercy’ (25:58-59).

‘All things We have created with a fixed destiny: Our command was but one, swift as the twinkling of an eye’ (54:49-50).

He then talks of Destiny:

> ‘Destiny is time regarded as prior to the disclosure of its possibilities. It is time freed from the net of causal sequence - the diagrammatic character Religion seeks a closer contact with Reality. The one is theory; the other is living experience, association, intimacy. In order to achieve this intimacy thought must rise higher than itself, and find its fulfillment in an attitude of mind which religion describes as prayer - one of the last words on the lips of the Prophet of Islam.’[63]

The Conception of God and the Meaning of Prayer

The Quran represents man as having accepted at his peril the trust of personality which the heavens, the earth, and the mountains refused to bear. [64]

‘Verily, We proposed to the heavens and to the earth and to the mountains to receive the "trust" but they refused the burden and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!’ (33:72).

> Shall we, then, say no or yes to the trust of personality with all its attendant ills? True manhood, according to the Quran, consists in ‘patience under ills and hardships’ At the present stage of the evolution of selfhood, however, we cannot understand the full import of the discipline which the driving power of pain brings. Perhaps it hardens the self against a possible dissolution. But in asking the above question we are passing the boundaries of pure thought. This is the point where faith in the eventual triumph of goodness emerges as a religious doctrine. ‘God is equal to His purpose, but most men know it not’ (12:21).[65]

In the face of all these awesome challenges prayers are a means of fortifying ones ego. Prayers individual as well as collective help to stimulate more fruitful growth towards goodness.

The Human Ego – His Freedom and Immortality

In this chapter, Iqbal discusses the human ego and says that three things are perfectly clear from the Quran:

(i) That man is the chosen of God:

‘Afterwards his Lord chose him [Adam] for himself and turned towards, him, and guided him, (20:122).

(ii) That man, with all his faults, is meant to be the representative of God on earth:

‘When thy Lord said to the angels, "Verily I am about to place one in my stead on Earth", they said, ‘Wilt Thou place there one who will do ill therein and shed blood, when we celebrate Thy praise and extol Thy holiness?’ God said, "Verily I know what you know not", (2:30).

‘And it is He Who hath made you His representatives on the Earth, and hath raised some of you above others by various grades, that He may prove you by His gifts’ (6:165).

(iii) That man is the trustee of a free personality which he accepted at his peril:

‘Verily We proposed to the Heavens, and to the Earth, and to the mountains to receive the "trust", but they refused the burden and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!’ (33:72).

The Quran is clear on this directive function of the ego:

‘And they ask thee of the soul. Say: the soul proceedeth from my Lord’s ‘Amr’ [Command]: but of knowledge, only a little to you is given’ (17:85).

> Thus the element of guidance and directive control in the ego’s activity clearly shows that the ego is a free personal causality. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freedom of His own free will. This freedom of conscious behavior follows from the view of ego-activity which the Quran takes. There are verses which are unmistakably clear on this point. [66]

‘And say: The truth is from your Lord: Let him, then, who will, believe: and let him who will, be an unbeliever’ (18:29).

‘If ye do well to your own behoof will ye do well: and if ye do evil against yourselves will ye do it’ (17:7).

Then he discusses personal immortality:

(i) That the ego has a beginning in time, and did not pre-exist its emergence in the spatio-temporal order. This is clear from the verse which I cited a few minutes ago.[67]

(ii) That according to the Quranic view, there is no possibility of return to this earth. This is clear from the following verses:

‘When death overtaketh one of them, he saith, "Lord! send me back again, that I may do the good that I have left undone!" By no means These are the very words which he shall speak. But behind them is a barrier (Barzakh), until the day when they shall be raised again’ (23:99-100).

‘And by the moon when at her full, that from state to state shall ye be surely carried onward’ (84:18-19).

‘The germs of life - Is it ye who create them? Or are We their Creator? It is We Who have decreed that death should be among you; yet We are not thereby hindered from replacing you with others, your likes, or from creating you again in forms which ye know not!’ (56:58-61).

(iii) That finitude is not a misfortune:

‘Verily there is none in the heavens and in the earth but shall approach the God of Mercy as a servant. He hath taken note of them and numbered them with exact numbering: and each of them shall come to Him on the Day of Resurrection as a single individual’ (19:93-95).[68]

> ‘This is a very important point and must be properly understood with a view to secure a clear insight into the Islamic theory of salvation. It is with the

> irreplaceable singleness of his individuality that the finite ego will approach the infinite ego to see for himself the consequences of his past action and to judge the possibilities of his future.' [69]

'And every man's fate have We fastened about his neck: and on the Day of Resurrection will We bring forthwith to him a book which shall be proffered to him wide open: "Read thy book: there needeth none but thyself to make out an account against thee this day" (17:13-14).

Whatever may be the final fate of man it does not mean the loss of individuality. The Quran does not contemplate complete liberation from finitude as the highest state of human bliss. The 'unceasing reward' of man consists in his gradual growth in self-possession, in uniqueness, and intensity of his activity as an ego. Even the scene of 'Universal Destruction' immediately preceding the Day of Judgement cannot affect the perfect calm of a full-grown ego:

'And there shall be a blast on the trumpet, and all who are in the heavens and all who are in the earth shall faint away, save those in whose case God wills otherwise' (39:68).[70]

Who can be the subject of this exception but those in whom the ego has reached the very highest point of intensity? And the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing

Ego.[71] As the Quran says of the Prophet's vision of the Ultimate Ego:

'His eye turned not aside, nor did it wander' (53:17).

This is the ideal of perfect manhood in Islam.

With these three points clearly grasped, the rest of the doctrine is easy to conceive. It is open to man, according to the Quran, to belong to the meaning of the universe and become immortal.

'Thinketh man that he shall be left as a thing of no use? Was he not a mere embryo?

'Then he became thick blood of which God formed him and fashioned him; and made him twain, male and female. Is not God powerful enough to quicken the dead?' (75:36-40).

It is highly improbable that a being whose evolution has taken millions of years should be thrown away as a thing of no use. But it is only as an ever-growing ego that he can belong to the meaning of the universe:[72]

'By the soul and He Who hath balanced it, and hath shown to it the ways of wickedness and piety, blessed is he who hath made it grow and undone is he who hath corrupted it' (91:7-9).

And how to make the soul grow and save it from corruption? By action:

‘Blessed be He in Whose hand is the Kingdom! And over all things is He potent, who hath created death and life to test which of you is the best in point of deed; and He is the Mighty and Forgiving’ (67:1-2).

Iqbal commenting upon it writes:

> ‘Life offers a scope for ego-activity, and death is the first test of the synthetic activity of the ego. There are no pleasure-giving and pain-giving acts; there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution, or disciplines him for a future career. The principle of the ego-sustaining deed is respect for the ego in myself as well as in others. Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it. The most depressing error of Materialism is the supposition that finite consciousness exhausts its object. Philosophy and science are only one way of approaching that object. There are other ways of approach open to us; and death, if present action has sufficiently fortified the ego against the shock that physical dissolution brings, is only a kind of passage to what the Quran describes as “Barzakh”. The Quran argues the phenomenon of re-emergence of the ego on the analogy of his first emergence.’[73]

‘Man saith: "What! After I am dead, shall I in the end be brought forth alive?" Doth not man bear in mind that We made him at first when he was naught?’ (19:66-67).

‘It is We Who have decreed that death should be among you.

Yet We are not thereby hindered from replacing you with others your likes, or from producing you in a form which ye know not! Ye have known the first creation: will you not reflect?’ (56:60-62).

‘What! when dead and turned to dust, shall we rise again?

‘Remote is such a return. Now know We what the Earth consumeth of them and with Us is a book in which account is kept. ‘(50:3-4).

However, according to the teaching of the Quran the ego’s re-emergence brings him a ‘sharp sight’ (50:22) whereby he clearly sees his self-built ‘fate fastened round his neck.’ Heaven and Hell are states, not localities. Their descriptions in the Quran are visual representations of an inner fact, i.e. character. Hell, in the words of the Quran, is ‘God’s kindled fire which mounts above the hearts’ - the painful realization of one’s failure as a man. Heaven is the joy of triumph over the forces of disintegration. There is no such thing as eternal damnation in Islam. The

> word ‘eternity’ used in certain verses, relating to Hell, is explained by the Quran itself to mean only a period of time (78:23). Time cannot be wholly irrelevant to the development of personality. Character tends to become permanent; its reshaping must require time. Hell, therefore, as conceived by the Quran, is not a pit of everlasting torture inflicted by a revengeful God; it is a corrective experience which may make a hardened ego once more sensitive to the living breeze of Divine Grace. Nor is heaven a holiday. Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which ‘every moment appears in a new glory’. And the recipient of Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding.[74]

The Spirit of Muslim Culture

In this chapter Iqbal differentiates between mystic and prophetic consciousness. In his estimate the mystics appeal is restricted, that of the prophet universal. Iqbal believes that inner experience and history all serve as sources of knowledge. One must learn from past mistakes and each generation must learn to solve its own peculiar problems.

Principle of Movement in the Structure of Islam

In this chapter Iqbal deals more specifically with the challenges which the Muslims of the modern times are facing. He believes that faith in 'Tauhid' is essential for facing these fresh challenges. This gives a universal message not only should Muslims shun differences of colour and caste but they should care for all humanity. He emphasizes the spirit of 'Ijtihad'. He says;

'The tendency to over-organization by a false reverence of the past, as manifested in the legists of Islam in the thirteenth century and later was, was contrary to the inner impulse of Islam.'

In this chapter he also discusses democracy, he is both in favor and against democracy. In favor if it allows freedom of growth and expression, but against, if it stifles criticism and promotes oppression.

Is Religion Possible?

This is the last lecture and the answer to the question is a resounding yes and Iqbal says;

> Broadly speaking religious life may be divided into three periods. These may be described as the periods of 'faith' 'thought', and 'discovery'. In the first period, religious life appears as a form of discipline which the individuals or a whole people must accept as an unconditional command without any

> rational understanding of the ultimate meaning and purpose of that command…..Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate sources of its authority…In the third period, metaphysics is displaced by psychology and religious life develops the ambition to come into direct contact with the ultimate Reality. [75]

He further adds:

> 'It is here that religion becomes a matter of personal assimilation of life and power, and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate sources of the law within the depths of his own consciouness.'[76]

It is here that both Emerson and Iqbal come very close to their interpretation of religion, as a search for a larger life.

In the context of the comparison between the two-Emerson and Iqbal, we now come to another similarity which has been pointed out by Syed Iftikhar Hussain, in his article on 'Emerson and Iqbal.'[77] He mentions that both of them were migrants. Iqbal's grandparents migrated in the 19th century from Kashmir to Sialkot and the great grand parents of Emerson migrated from England in the 17th century and settled down in Boston,

U.S.A. From this he draws the conclusion that in both the families there was the element of a pioneering spirit and a desire for change and adventure. He later talks about the direct influence which Emerson had upon Iqbal.

CHAPTER-6

CONCLUSION

The legacy of the two mystics, Emerson and Iqbal is a reminder of their contributions to humanity. Iqbal's tomb at Lahore, with the inscription

Neither are we Afghans nor Turks
Nor yet from the lands of Central Asia
We belong to the garden, and descend
From the same ancestors
Forbidden unto us are the distinctions
Of color and race
Yes, we are the harvests of a new spring.[1]

This epitaph highlights one of the most important contributions of Iqbal. He wanted the Muslims to get rid of sectarianism, rise above caste and creed. These were and still are issues of concern for the Muslim Ummah. On the other hand he wanted mankind to know that they belonged to one family and that they are the descendants of Adam and Eve and should not indulge in mutual self slaughter, the effects of which he witnessed during the First World War.

'Harvests of a new spring implies that the first Muslim struggle against kingship, superstition, and priesthood, carries with it the possibility of transformation in the future of the ways in which human beings live together. The garden suggests that humans may finally come to live at peace with each other. [2]

Now let us take a look at the grave of Emerson . It is marked by a great un carved marble boulder, natural and without religious symbolism, a fitting monument to the foremost transcendentalist.

He is buried on Author's Ridge in the Sleepy Hollow Cemetery of Concord, Massachusetts alongside Nathaniel Hawthorne, Henry David Thoreau, Louisa Alcott, and Harriet Lothrop. His epitaph, "The passive master lent his hand to the vast soul that o'er him planned," comes from a poem he wrote entitled ‘The Problem.’[3]

This quote also is reflective of the fact that he helped in spreading God’s message to mankind.

Both served as instruments of God. Emerson’s summing up of what he thought was the concept of a successful life indicates how simple and forthright his philosophy of life is. [4]

A Successful Life

> "To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived."—Emerson

On the political and social front Iqbal gave the idea of a separate homeland for the Muslims of the Indo-Pak subcontinent, and this resulted in the creation of Pakistan on 14 August, 1947. Through his poetry he breathed a new life into the Muslims of the subcontinent

who were groaning under the yoke of slavery and had lost confidence in their abilities. He urged them to forge out their own destiny and to work for their own development. He preached to them to shun passivity and to respond to the new challenges. He gave a new interpretation of fate or 'taqdeer'. Man was the architect of his own fate. He advocated a blend of both secular and religious education and like Emerson gave value both to the intuitive as well as the scientific mode of understanding Reality. Thus in the Reconstruction of Religious Thought in Islam he writes;[5]

> 'The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.'

Both Emerson and Iqbal were concerned with imparting dignity to man. What Emerson wrote to Milton applies to him as well:' To raise the idea of man in the minds of his contemporaries and of posterity.'

The inescapable central question for Emerson always was, 'What is he'----'What is man.' And he always, despite gnawing inner doubts and telling negative evidences gave the biblical and classical answer:
'Thou hast made him little less than God and dost crown him with glory and honor.'
Emerson believed in it and preached it.
Man was a failure precisely when the human record was put against the Divine expectation, desire and plan.
Iqbal's angle of vision is similar.
He wanted to address two inter related questions and drive their answers home. What is man, and what can he become? These two questions have intrigued the minds of all philosophers, truth seekers and sane people. Allama Iqbal answers the first question rather obliquely;
"It is not the origin of a thing that matters, it is the capacity, the significance and the final reach of the emergent that matters."
The second audaciously:[6]
This world which is a riot of color and sound
This world which is under the sway of death
This world which is an idol-house of sight and sound, where
Life is naught but eating and drinking;
It is only the first stage in the perfection of the Ego,
Traveler! It is not thy goal;
Forge ahead, shattering this great obstruction;
Conquering this illusion of space and time.
There are many worlds still unborn,
For the mind of existence is not a void, all are awaiting thyTriumphant advance.
And the subtlety of thy thought and action.

What is the purpose of this whirl wigging of Time that thy
Ego may be revealed to thee!
Thou art the conqueror of the world of Good and Evil
I dare not reveal thy great destiny.

When man comes out the slavery of his instincts new vistas of thought lie before him. But an intellect dominated by the baser instincts is not aware of its potentialities. Socrates therefore went about refining the intellect of man; hoping that an intellect denuded of biases would be able to take stock of things realistically.

Both Emerson and Iqbal have so many similarities that it appears as if there is close spiritual kinship between the two. The dissimilarities more or less are in the perspective and the time frame of history to which both belonged and in some matters of religious interpretation. In case of Emerson he lived at the time when America had gained independence and was trying to consolidate itself. The British and European influences had to be shed off in order to gain a national sense and national identity. The issue of slavery and Civil War were also in the backdrop, and after the initial religious fervour and Calvinist hold in America, there was the democratic spirit, which needed impetus to grow and faith in human beings and their own potential, had to be resuscitated. The Christian concept of original sin and the need of salvation through intercession of Christ seemed to be hurdles in the way of self assertion and individualism. By rejecting the Calvinist doctrine and the concept of original sin, Emerson paved the way for the Americans to break away from the shackles of pre-determinism and brought about an emancipation of human spirit which the pioneering spirit of the Americans was longing for.

By revolutionary modes of thinking, and by breaking them free from the authority of the Church, Emerson gave them the concept of a new approach to Religion, in which every one had the chance of discovering the 'God in him.'

Someone once asked Emerson about his relations to Calvinism. He responded typically in a frustrated fashion, "I see you are speaking of something which had meaning once, but now has grown obsolete. Those words formerly stood for something, and the world got good from them, but not now." In short, the creed didn't serve. It could not sustain the lived experience of those who sought to follow it.[7]

This was in line and harmony with the spirit of the democratic ideals of America.

Iqbal on the other hand, had a relatively more complex task to perform. He had to work upon the Muslims of the subcontinent who were enslaved by the British and who had lost confidence and faith in themselves. He had to combat foreign domination and revive the lost spirit of his compatriots. Muslims were living in the dream world of the glory of the past of their ancestors. They seemed to have accepted slavery as their lot. They had a mistaken notion of 'Taqdeer' or Fate and they were confused about their relationship with the Hindus and the British. They were reluctant to receive Western education and distrusted it. In this welter of confusion, dampened spirits and thwarted desires he breathed a new spirit of hope and urged them to action. He had to face stiff resistance from different quarters, including the religious scholars who felt that he was too radical in his approach. Not only did he surmount these obstacles,

through his tenacity, but he also achieved the desired results.

Iqbal's contributions were generally on a wider plane; those of Emerson were more related to improvement of morals, interpretation of Religion, general humanity, anti-materialism and dignity of man. Commenting upon this Alexander C .Kern writes:[8]

> 'Emerson was not a reformer, just as Socrates was not a reformer. He was content to confine himself to what was for him a proper realm of intellectual and moral education. Except in the case of slavery, which stuck him as an ethical rather than as an economic issue, he never mounted the platform with the specific intention of changing an institution. His interest was in the individual rather than the group.'

It is clear from the above mentioned remarks that the area of Emerson's specialization was intellectual and moral education; whereas that of Iqbal besides, intellectual and moral education was social, economic and political awakening of the Muslims of the subcontinent. Iqbal was not only interested in the individual but even more interested in the group.

Alexander Kerns above mentioned remarks are backed up by Emerson, he himself wrote: 'Let me embark in political economy and I am soon run aground,' but not so in the 'law of laws'.[9]

The final question about the two, Emerson and Iqbal is regarding their influence in the present Age. It has been discussed that both of them were intellectuals, moralists and mystics and the role played by Iqbal was more

extensive and that the political, social and economic milieu of the two was different so accordingly the contributions and influences were different. They had perennial and immediate messages to give. When we refer to the immediate messages, some of them have been fulfilled, others partially accomplished. In case of Iqbal, he had dreamed about a separate homeland for the Muslims of the sub-continent. That dream fructified after his death. He was able to awaken the Muslims from their slumber and develop in them a certain measure of confidence. Emerson remained focused on the individual's growth; Iqbal too was interested in the individual's growth as well as the collective development of the society and Muslim Ummah. Their emphasis on character building, development of personality, a basic fellow feeling for humanity and a vision that transcends geographical bounds, deep conviction and faith in God, blend of rationalism and intuition, also their anti- materialistic stance and their respect for Science, willingness to learn from the cultural heritage of others, catholicity of intellect and faith in human potential for unlimited growth remain the hallmarks of their philosophy. They also left behind another significant message-that with the passage of time and with new advancements there is a need to take a stock of achievements and failures and to interpret and device new strategies for growth in all spheres of life with due regard to the religious and moral principles which govern human existence. Iqbal gave this the name of 'Ijtehad' and Emerson without giving it a name meant the same, that is, to view human growth in terms of universally acclaimed moral principles.

As regards the challenges that have confronted man over the Ages, these challenges will continue changing their patterns. In fact no two centuries can be alike. Commenting upon this Professor Ahmed Rafiq Akhtar writes: [10]

> ‘During the last half a century the nature of challenges has changed. The new challenges are not philosophic, they are not scholastic. The achievements of science are miraculous. Intellectual supremacy is no more important. Pragmatic approach, practical attitude and power orientation have given new prejudices, new likes, new dislikes. Western thought is more and more data oriented. Distress, anxiety, neurosis, psychosis and innumerable psychic and para- psychic syndromes have reduced man’s life to a non spiritual entity.’

It is not within the scope of the present study to take into stock the dilemma of the modern man. The message of Emerson and Iqbal, both have, relevance for the present times, but a more multi faceted approach is required to face the new challenges.

Universal approach

Another enduring contribution of both Emerson and Iqbal which can be put to good use in the modern age is their universal approach. Both of them visualized a world order in which human beings could live together in peace and tranquility without the clash of ideologies. However, this particular advantage can be gained only, if this particular dimension is picked up and highlighted by those intellectuals who subscribe to it. At the political

level, this is not possible at the moment, but at the intellectual and social levels some headway can be made. However, there is definite need to air these ideas in order to build up a favorable climate for their general acceptance.

VIEWS OF ALLAMA MASHRIQI

Finally, the opening proposition made at the beginning is taken up, it was stated that 'generally all true intellectuals, moralists and mystics, think alike.' The views of Allama Mashriqi, a cotemporary of Iqbal, on the development of character, the purpose of man's life, the potential for growth, the moral and spiritual principle at work behind the advancement in sciences and the final meeting between God and man; in short all those ideas which Emerson and Iqbal have talked about, have been discussed by him in his book, 'Tazkirah'. The significant ideas are given below to re- inforce and complement the main theme that was outlined at the start of this study:

Man has too scanty an evidence before him to be able to compile the Law which governs the rise and fall of human societies and civilizations. This as well as other inherent shortcomings make man dependent on the revealed religions.

Man is superior to other forms of creation and has been given the ability to decide for himself. This freedom, however, does not entitle him to flout the Laws of Nature. If he does so he perishes.

God created man as one fraternity to jointly struggle for the conquest of the universe.

Prophethood is the highest stage and form of learning and through the teachings of the prophets mankind can achieve unity.

The basic purpose of prophet hood was to end disruption and sectarianism.

Besides enforcing unity, knowledge ought to generate activity. Without struggle and action no progress is possible.

Knowledge must be based on sound observation.

You are what you do, not what you say. Providence takes notes of action and not verbal utterances.

The present discord and dissensions are against the design of Nature.

Western civilization is deflecting from the real goal of life.

MEASUREMENT OF GROWTH

Having talked of all the 'personality development' 'or 'khudi', or the transformation of a 'handful of dust' as Iqbal puts it or the image of 'God in him' as Emerson puts it, we finally come to the measurement of growth of personality in the words of Iqbal:

Art thou in the stage of 'life.' 'death', or 'death-in-life.'
Invoke the aid of three witnesses to verify thy 'Station.'

The first witness is thine own consciousness -
See thyself, then, with thine own light.
The second witness is the consciousness of another ego -
See thyself, then, with the light of an ego other than thee.
The third witness is God's consciousness -
See thyself, then, with God's light.

If thou standest unshaken in front of this light,
consider thyself as living and eternal as He!
That man alone is real who dares -
Dares to see God face to face!
What is 'Ascension'? Only a search for a witness
Who may finally confirm thy reality -
A witness whose confirmation alone makes thee eternal.
No one can stand unshaken in His Presence;
And he who can, verily, he is pure gold.
Art thou a mere particle of dust?
Tighten the knot of thy ego;
And hold fast to thy tiny being!
How glorious to burnish one's ego.
And to test its lustre in the presence of the Sun!
Re-chisel, then, thine ancient frame; and build up a new being.
Such being is real being;
Or else thy ego is a mere ring of smoke! [11]

By the development of a personality or 'ego' as Iqbal puts it one can develop that true objectivity which is vital for the discernment of truth, one has to rise to a truly intellectual level to be able to do that. Not only in the capacity of individuals alone, but beyond the cultural divide, as citizens of humanity; at the collective level. The impediments are awesome, but there is light at the end of the tunnel. In the words of Russell:

> 'I may have thought the road to a world of free and happy human beings shorter than it is proving to be, but I was not wrong in thinking that such a world is

> possible, and that it is worthwhile to live with a view to bringing it nearer. I have lived in the pursuit of a vision, both personal and social. Personal: to care for what is noble, for what is beautiful, for what is gentle, to allow moments of insight to give wisdom at more mundane times. .Social: to see in imagination the society that is to be created, where individuals grow freely, and where hate and greed and envy die because there is nothing to nourish them. These things I believe, and the world, for all its horrors, has left me unshaken.'[12]

The times in which Russell lived are over, he was apprehensive of nuclear weapons and he thought that The Third World War would mean the extinction of the human race. There was the hope that in a bi-polar world, threat of mutual annihilation would be a big deterrent, but with the break up of U.S.S.R the balance has tilted in favour of the USA which has emerged as the sole super power. The USA is keen to guard its vital interests globally, with its military muscle. The 9-11 episodes has widened the cleavage between the West and The Muslim world and in the face of such odds it appears rather utopian and idealistic to talk of world peace and the universal brotherhood of man, a message which Emerson and Iqbal tried to convey. The military intervention in Afghanistan, the occupation of Iraq, the Palestine and Kashmir issue are some of

the prominent obstacles towards amity and universal brotherhood. The problem is worse compounded by the American attitude of arrogance and superiority. This particular dimension of the problem has been identified and forcefully advocated by Edward Said in his writings. He advocates a purely intellectual approach, not one which is that of an expert who wants to serve 'power'. By 'power' he means America which has emerged as an Imperial power and imperialism he views as an extension of the processes of colonialism, in which, during the 19th century European countries, in the wake of the Industrial revolution, conquered and annexed foreign lands in order to buy cheap raw materials, cheap labour and slaves to work in their factories. In order to ensure the sale of their goods, they also wanted consumers; hence the need of having colonies was a political as well as economic imperative of the time. After the Second World War the British and the French lost their colonies, but looked forward to an extension of their culture and policies through the United States. Edward Said writes in 'Culture and Imperialism':

> 'The point I want to make is that either imperialism or colonialism is a simple act of accumulation and acquisition. It's not just a matter of going out there and getting a territory and sitting on it. Both of these practices are supported and perhaps even impelled by

> impressive cultural formations that include ideas that certain people and certain territories require and beseech domination'[13]

The present situation in Afghanistan and Iraq is proof of such an outlook, and if we look back in history Said says 'For example, if you look at some of the writings about India in England from the middle to the end of the nineteenth century, you realize that India existed in order to be ruled by England.' [14]

He continues, 'So we must try to look carefully and integrally at the culture that nurtured the sentiment, the rationale, and above all the imagination of empire.' [15]

He says in the words of Lip man that America's role is to be the leader of the world.[16]

He quotes Kiernan and says, 'America loved to think that whatever it wanted was just what the human race wanted.'[17]

He now comes to the solution to such a problematic situation.[18]

> The major task, then, is to match the new economic and social dislocations and configurations of our time with the startling realities of human interdependence on a world scale. If the Japanese, East European, Islamic and Western instances express anything in

> common, it is- and this is what I am most interested in- that a new critical consciousness, a kind of counter discourse to empire, is needed. This can be achieved only by revised attitudes to education.

Human interdependence and the development of a new critical outlook in the face of American imperialism are ways of promoting universal brotherhood. We live in an age of hybrid cultures. Said goes on to say: ‘Lastly, no one today is purely one thing. Labels like Indian or Canadian or Muslim or American are no more than starting points which if followed into actual experience for only a moment, are completely left behind. Imperialism consolidated the mixture of cultures and identities on a world scale. But its worst and most paradoxical gift was to allow people to believe that they were only, mainly, exclusively white or black or Western or Oriental.’ [19]

Unless the cultural divide is bridged by respecting the otherness of the other cultures, universal brotherhood cannot be achieved.

This comparative study while high lighting the similarity of views of Emerson and Iqbal also serves to reinforce their spiritual, and moral out look towards those aspects of life which seem to have been overshadowed by a more mundane and materialistic attitude towards life.

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CHAPTER-6

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یقیں مثلِ خلیل آتش نشینی !

یقیں اللہ مستی ، خود گزینی !

سن اے تہذیبِ حاضر کے گرفتار

غلامی سے بدتر ہے بے یقینی !

"Conviction means to sit in flames like Prophet Ibrahim. Conviction means to be God-centred and yet self-preserving. Listen to me, ye who are enticed by the contemporary (Western) civilization: to be without conviction is to be worse than slaves."